THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Domestic Correspondence.

SABBATH EVENING LECTURES.

BY OUR BOSTON CORRESPONDENT.

BOSTON, Jan. 21, 1850.

REV. MR. STONE'S SERMON.

Rev. Mr. Stone, of Park-st., preached last evening, in the Essex-st. church, upon "God—the Son," and Rev. Mr. Dexter, of Pine-st., in the Bowdoin-st. church, upon "God—the Spirit." We have room only for a brief sketch of the sermon of the former.

Matt. 27: 54. *"Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."* After a very pleasing introduction, developing the proof of our Savior's Messiahship, contained in the scenes of his last hour, when creation itself hung out signals of distress for the anguish of its Lord—breaking even the stern and martial silence of the gazing centurion into the confession, "truly this was the Son of God," the speaker proceeded to contemplate the Sonship of Christ in three particulars: as, 1. Eternal. 2. Co-equal. 3. Incarnate.

1. *Christ the Eternal Son of God.* We believe in a religion divinely communicated. We go to the Bible to hear God speak. We are not to expect contradictions to reason, it is true; but it will not surprise us to find much that is above and beyond reason. Especially when God speaks of himself shall we expect to encounter incomprehensibility. We shall not dream of bringing the infinite within the molds of the Finite. Yet we believe that this Revelation, so far as it communicates ideas will give us the exact truth. This truth will lie near the surface, obvious to the unlettered eye. The Bible is a book for the common mind.

As we open the Book we find through the old idolatrous centuries, the idea of God's *unity*. We turn to a later page, and three glorious agencies appear, each claiming and wearing the name of God. Are there then three Gods? The Scriptures do not say, and straight unsay. There can be no *inferior* God. Omnipotence cannot be beneath omnipotence. They are not equal rivals. We find them mysteriously, inseparably conjoined. We are urged then toward the idea of threefoldness in the one God. Reason cannot call this a contradiction or absurdity. It is *reasonable* to believe that it may be a part of the unknown opulence of God's nature, that he should comprehend within himself a triple energy of willing and acting, presided over by a triplicity of persons. If, then, God exists in three persons (and no how else can the Bible be consistent with itself) the Eternity of the three Persons is within easy demonstration. "He is the same, yesterday, to-day, and forever."

It is objected that the term "Son" implies a derived Being. But the analogical point here is not derivation but a partaking of the same nature in tenderest affection. It is objected again, that the terms, Father, Son, and Holy Ghost, do not appear until the proper history of Christianity is entered on, and they belong therefore to the redemptive system alone, and not to the Eternal being of the Godhead. But is it more likely that God be broken up and parceled out to give effect to the Plan of Redemption, than that he should form that plan in accordance with his own nature? Am I to be baptized into the name of the Father, Son, and Holy Spirit, to love and adore him, and be saved by them, only to find at last that there are no such three? If it be asked *why* these names do not before appear, I ask in answer, why does not the tri-personality earlier appear?

Still, again: It is objected that the Trinity is not real but dramatic. It is said He must break up his immensity, and divide off into innumerable activities and contradictions, that we may thus take him up in parts, and comprehend him. If this be true, why is it not carried further? Why in just *three*? Why not have a "person" to express his Eternity; another his Omniscience; &c., until the *whole* of God is dramatized? Has He created a race of intelligences to whom He *cannot* reveal himself as He *is*—but only by forms repugnant to his nature? Such a dramatic Three are cold, specter phantoms. The *real, earnest* God, in the triplicity of his own nature, acting out *himself* in that grand tragedy of Redemption, is what we want.

See what grand importance the Bible attaches to the confession that Jesus Christ is the Son of God. It is the first demand upon every convert. Why, if there is nothing back in his Eternal nature on which it is based? He might have taken humanity as Adam did. This doctrine of Eternal Sonship relieves the awful solitude of Jehovah when there were no worlds.

2. *Christ—the co-equal Son of God.* The points to which the Scriptures speak, with such a chorus of voices are the following: 1. Christ is exalted far above creatures. 2. The names and titles of Deity are bestowed upon him. 3. He claimed equality with God. 4. The incommunicable attributes of Deity are ascribed to him. 5. He performed the works of Deity. 6. He received the worship belonging to Deity. There, with an amazing affluence of testimony traverse both eternities to reveal the dignity of Christ. They go back to the hoary ages before the voices of creation awake, and Christ is there. They array the judgment, and Christ is there. They give us glimpses of the Heavenly throne, and Christ is there.

Think of the hot displeasure of God against idolatry. Yet here is a book, written by God himself, which has led the vast majority of the Christian world into this very sin, if Christ be not divine. The eastern magi at the manger, the glad disciples who welcomed Jesus into the ship, the worshiping twelve at the ascension, the doubting Thomas, the dying Stephen—nay, thousands of the holiest men the world ever saw, were *all idolaters, if Christ is not God!* Would God create a being to come between himself and us? Did not he know our hearts? and would he have suffered any *creature*, I care not how excellent, to stand where Jesus stands, and take to his swelling heart the cry of all human voices, "thou wert slain for us"?

3. *Christ—the Incarnate Son of God.* God was on the throne, and made a just law; man broke that law. Repentance works no atonement for the past; and therefore even repentant man must die. A voice is heard in heaven—"I have found a ransom." A Savior for our need must be divine and human. The Incarnate Christ is truly both—and therefore meets our need: he is Immanuel—God with us. His humanity is that of a human soul as well as a human body. God is not historically united to the human race, unless with a human soul as well as body. Then only can he draw near to us with a fraternity that watches all our weakness and want.

Christ is more than our example and Teacher. What we want is not some beautiful picture; but some one to bear our curse, and die in our stead, our death. This Christ has done for us.

The sermon closed with some powerful exhortations: (1.) *To those who speak of the goodness of God as if only they of all men believed that God had any heart.* You cannot prove God's love as we can. You can name no benefaction in the history of Providence worth mention by the side of that simple sentence, "God so loved the world that he gave his only begotten Son," &c. (2.) *To the impenitent.* Here is your Savior—a crucified God. Strong are the bands of your sins; steep the ascent towards the celestial gate! Here is omnipotent help! (3.) And you, oh redeemed one, be not afraid of idolatry as you enshrine the man of Nazareth within your heart. In loving Christ you are loving GOD. Your incense covers the whole throne of Deity. Eternal love to the Eternal, co-equal, Incarnate Son of God!

The discourse was one of great beauty and power, producing a very visible effect upon the densely crowded audience. MORTON.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, Jan. 8, 1850.

To the Editors of the Independent:

GENTLEMEN:—One of the most pleasing and encouraging facts connected with the planting of the Congregational churches of this State is that there is so general a disposition to adopt the practice of our Puritan fathers, of sustaining a *permanent* ministry. Quite a large number of the ministers here are installed as the pastors of the churches, and have been laboring with the same people ever since they entered the field. The advantages of this plan are becoming more and more apparent, so that members of other churches, whose practice is different, have been led to remark upon it. Many of our ministers have already lived to see two, three, and four or more changes in the ministry of other churches around them, while they have continued to toil on steadily, "in evil report as well as good report," and with a perseverance worthy of all praise, considering the number of obstacles with which they have to contend, and the many more inviting places which have been presented to them. There are no servants of the churches who have stronger claims upon the sympathies and prayers of Christians, in almost any part of the world, than many of the Home Missionaries of the West. Their labors and self denial are great beyond the appreciation of residents in the older States; and they exhibit a heroic self devotion in burying themselves, as some of them do, in obscure fields of labor, where their usefulness will never appear to the world during their lives, which is not surpassed by scarcely any *Foreign* Missionary that could be named.

Among the settled pastors of this State, is now to be numbered *Rev. A. B. Robbins*, who, I understand, has been recently installed over the Congregational church in *Muscatine*, one of the most flourishing of our towns, on the Mississipi, about ninety miles south of this place. I am also happy to be able to say that the Congregational church at *Sabula*, where *Rev. O. Emerson* labors, has recently been favored with an interesting revival of religion. At the last accounts, *thirteen* persons had been hopefully converted. About a year ago, a season of refreshing was enjoyed by the same church, as the result of which its numbers were doubled. The brother who labors there is one of the oldest pioneers in the missionary work in this State; and though quite infirm as to health, much of the time, he has still probably traveled more miles, and preached more sermons, and supplied more settlements, than any other minister of our connection. Many a time has he faced the storm on the bleak prairie, on his way to or from his appointments, when the *cits* of New York or Boston were snugly ensconced in their parlors, and rejoicing that it was not their lot to face the wintry blast. He has sometimes lost his way, and once at least, to my knowledge, was obliged to spend the night in the midst of the prairie, without supper or breakfast, and subject to the peltings of a severe thunder-storm. He could adopt almost literally the language of Paul in 2 Cor. 11: 23–32. Let your readers, while they pray for the *Foreign* missionary, not forget the *Home* missionary in the new settlements of the West.

I would not be understood however as saying that *all* the missionary fields of the West demand as much self-denial as I have described. There are those which are *inviting*, and where there is but little comparatively to discourage. And in *all* of them there is one consideration that lightens every load, and comforts under every trial, and stimulates under every difficulty—the fact that one is laboring for Christ, and that the day *will come* when it will be apparent that he was not spending his strength for nought. It may now appear "a day of small things," in some cases, but a few years will demonstrate that the Western missionary was toiling for future multitudes, and that every stroke told on the destiny of a vast community that was to inhabit this valley, in a part of which his lot was cast. Does any young man aspire after a post of eminent usefulness; let him turn his eye and his step westward, and he will find it. There are a number of laborers wanted, at interesting points in the State, at this moment.

The Conference of the Committee on the Theological Seminary proposed to be established at Galena, which met recently at Chicago, and to which I referred in my last, resulted in a recommendation of a Convention of the friends of the enterprise, to be held at Galena in May next.

Many of your readers will no doubt be astonished to learn that we have on our statute book one of the most barbarous *black laws* that ever disgraced a "free State." It provides that every negro or mulatto coming into the State shall give bonds to the amount of $500 for his good behavior, and that he will never become a charge upon the county as a pauper. In default of giving such bond, he is liable to be arrested, and to have his services sold to the highest bidder, for six months; and of course when the time expires, if he fails to give bonds, to have the same process repeated with him again. And moreover, any one harboring or employing such a person, knowing that he has not complied with the law, is liable to a heavy fine. A similar law exists in Ohio, and I presume in Indiana, and did until recently in Illinois. But in the new constitution adopted not long since, in the latter State, a clause was inserted requiring the Legislature at its *first* session to pass a "black law" similar to ours. That body however neglected it, and it is now too late.

This law of our State there has just been an attempt to enforce in this county. Processes were served on all the colored people in this town, and great alarm was excited among them; but public sentiment was so strongly manifested in opposition to it that they were emboldened to treat the whole matter with neglect; and it is not probable that the law can be enforced. At all events its constitutionality is denied, on several grounds, and there are those who are ready to have it tested, by the issue of a writ of habeas corpus, in case there should be an attempt to arrest any person to whom it relates. Some of our colored population are intelligent and respectable in a high degree, and most of them are industrious, and are members of churches, and property holders. As a general thing this law has been a dead letter, at least in this part of the State; although it has been enforced in some cases, and bonds have been given. Commissioners are now employed in drawing up a new and complete code of statute laws for our State; and I presume no such provision as that to which I have referred will be embodied in it.

Respectfully Yours,
J. C. H.

For the Independent.

REVIVALS.—No. 2.

The *first* objection against Revivals of Religion, which I shall notice is, that *they are scenes of excitement*.

This is no doubt true always, to a greater or less extent. But is it wonderful? or is it a serious objection? It surely will not appear strange if we reflect a moment on the subject. Men are so constituted that they must experience excitement when any great interest is at stake, or when any subject of overwhelming importance is before the mind. A commercial crisis, a political election, the opening of a new and promising field of enterprise, the approach or presence of a fatal pestilence, will rouse a whole community or nation, and produce the most intense excitement. There are circumstances in which no man can avoid it, to some extent. Let his life suddenly be endangered—or let his family or property be in peril—and he must be more than human that will not be excited. And it is well that it is so. Who would have it otherwise? Were it not for this excitability, under such circumstances, what evil consequences would ensue.

And is it strange, constituted as we are, that when the Holy Spirit visits a community, and in an unwonted manner applies the truths of the Gospel so as to "convince men of sin, of righteousness, and of judgment," setting before them in the most vivid manner, life and death, heaven and hell, and showing them their situation, hanging only by the brittle thread of life over the gulf of everlasting ruin, they should be excited, especially if they have never been accustomed to regard the matter seriously before? Such is the case in a Revival. Some, of a peculiar temperament or education, and some who have long been accustomed to the serious consideration of the truths of religion, will not be as much excited as others. But it is one peculiarity and *advantage* of a genuine Revival, that it goes beyond the boundaries of the ordinary congregation where it originates, and lays hold of multitudes who have for years, or perhaps all their lives, avoided the means of grace, and the consideration of the concerns of the soul. At least, such is the case in the West, where a large proportion of the converts in such seasons are often from among those who have not been habitual attendants on the preached word. When such persons are suddenly roused, and their eyes are opened to their real condition, they are like a man awakened at midnight from deep slumber, and when dreaming of safety to find his house in flames, and himself and family in the most imminent peril.

Thus it was with the Philippian jailer, with the three thousand on the day of Pentecost—with the people of Samaria—with Felix—with Belshazzar; and such would be the case with any sinner, if the blindness were suddenly removed from his eyes, and a flood of light were poured upon his mind, revealing to him his real character, and his prospects for eternity. It was often so under Whitefield's preaching, and when Edwards delivered his thrilling discourse, entitled "Sinners in the hands of an angry God." There is enough in the truths of religion when brought home to the mind to produce excitement: and the reason that they do not oftener do it is, that they are not apprehended and felt, ordinarily, as they are in a revival.

Nor is it strange that those who labor for others, in such scenes, should be excited. How can they behold the agony of awakened sinners, and realize their critical situation, poising between heaven and hell, and about to decide their eternal destiny, and not feel intensely, and be excited to every possible effort for their salvation. Paul was excited when he reasoned before Felix, and saw him tremble; and before Agrippa when Festus exclaimed, "Paul, *thou art beside thyself*." He admitted, in one of his Epistles, that he gave some occasion for such a charge, when he wrote, "whether we be beside ourselves it is to God." If business, politics, pleasure, or temporal suspense, or danger, can and do produce the most intense excitement often, is it strange that religious truths should have this effect?

Says President Edwards, "There are none of us but do suppose that the misery of hell is so dreadful, and eternity so vast, that if a person should have a clear apprehension of that misery as it is, it would be more than his feeble frame could bear, and especially if at the same time he should see himself in great danger of it, and to be utterly uncertain whether he should be delivered from it, yea, to have no security from it one day or hour." And again he says, "such is human nature that it is morally impossible there should be great concern, strong affection, a general engagedness of mind among a people, without causing a notable, visible, and open commotion. Spiritual and eternal things are so great, and of such infinite concern, that *there is great absurdity in men's being but moderately moved and affected by them*; and surely it is no argument that they are not moved by the Spirit of God—that they are affected by these things in some measure in proportion to their importance. When was there ever such a thing since the world began, as people being generally affected in any affair without noise and stir. The nature of man will not allow it. We find that the great outpourings of the Spirit in apostolic days occasioned great stir every where, in Jerusalem, Samaria, Antioch, Ephesus, Corinth, &c. The affair filled the world with noise, and gave occasion to some to say, the apostles had "*turned the world upside down.*" Religion is the very thing that is calculated to excite men most.

Nor is excitement objectionable. The mass of men require excitement in order to secure their serious personal attention to religion. God knows the nature and circumstances of man, and avails himself of this means to bring him to repentance. How was the glorious Reformation achieved but by the excitement produced by the preaching and writings of Luther, Zwingle, Knox, and others? How were the multitudes converted under Whitefield and Wesley, but through the spreading enthusiasm which their stirring discourses produced? In every Revival the very fact that ministers and Christians are roused to new and uncommon concern and efforts for the salvation of souls, and the fact that many sinners are awakened and turning to the Lord, arrests the attention of others, and many are drawn under the sound of the Gospel, and within the influence of the means of grace, to which they have perhaps been strangers for years, and they are convicted, converted and saved. Within proper limits, an excitement on the subject of religion is no calamity, but an inestimable blessing to a community. Thousands owe their awakening, under God, to this cause, who, had they not been within the sphere of its influence, would have continued to neglect the house of God and the great salvation. We must adapt our measures to men's real character, constitution and circumstances, in our endeavors to save them, and not be so much afraid of excitement as to *do nothing*; and, for fear of ultraism and extravagance on the one hand, to fall into indifference and indolence on the other. I verily believe that this is the error of the times, as a reaction from the ultra measures (as they are called) of the past. Good men, to my personal knowledge, have, under this influence, repressed *all* extra effort, and all generous ardor for the salvation of souls in their churches until those who would obey the apostolic precept, to be "zealously affected in a good cause," have become discouraged. *The Holy Spirit, too, has been grieved*, perhaps, by a disposition to dictate *how* He should work, and to confine his operations to the theoretical system which "judicious" men have adopted.

REVIVALS IN WALES.

To the Editors of the Independent:

GENTLEMEN:—Knowing that the advancement of the cause of Christ, even in my native land, Wales, is not below your notice, I have the pleasure for the present of forwarding a portion of a letter which I received lately from Rev. William Williams, Hirwain, Glamorganshire, upon the above subject—making a promise at the same time to furnish you now and then with facts connected with *Revivals in Wales*, from the pens of those that have the benefit of witnessing them.

Having opened his correspondence with remarks upon personal, family and local matters, Mr. Williams proceeds with

"RELIGIOUS AFFAIRS.

"Thousands are added to our churches. The number of our members are doubled. The cholera came upon us as a terrible enemy, or a sudden flood. There were so many taken from us to eternity with so short a warning, that we could no longer look upon what was going on in our midst with indifference.

"We could not stand like fish when seeing their associates taken up by the hook, thinking no more about them. O no, brother. To see a dear friend, brother, sister, father, mother, taken ill in the morning, dying in the evening, and buried in an hour or two, was a dispensation too serious for the most ungodly to laugh at. Thousands believed it to be the work of God, teaching them how frail, short, and changeable is our present life; calling them to abandon sin and Satan, to do away with their evil ways, and to obey God and regard his commandments. It is true that many prophesy that they will return again to the world, others think that the most part of them will hold fast to their profession. The greatest number of them were the constant hearers of the Gospel, and the attendants of the Sunday-school. As for myself, I believe that the major part of them will not only continue to the end, but will make very useful members in the Christian church also. But a good system of instruction, with plenty of religious exercise, is absolutely necessary in order to their improvement. Our excellent Sabbath-school, which numbers more than our church, our numerous prayer-meetings, together with our catechising meetings, are highly advantageous to their religious improvement under the blessing of God."

Yours truly,
JOHN M. THOMAS,
Pastor of the Welsh Cong. Ch., Broome-st.

For the Independent.

REVIVAL IN NEW MILFORD, CT.

MESSRS. EDITORS:—Like as a genial shower, in summer, refreshes and revives the thirsty earth, so, in these times when "the love of many waxes cold," and to so fearful an extent the Church is absorbed and lost in the world, is the soul of the truly good man made glad and refreshed when tidings reaches his ears of an outpouring of the Spirit's influences upon any portion of Zion. Unquestionably the fainting heart of many a disciple takes new courage as it ponders over the notices of Revivals in the columns of your paper, from week to week. For the benefit of the few who, "day and night *cry* unto God," and who, in vain, have long waited and watched for a blessing, I give a brief account of a "work of grace," interesting, and in many respect peculiar, now progressing in *New Milford*, a few miles north from our city.

This town, in point of territory is one of the largest in the State, being nineteen miles in length, by seven or eight in breadth. In its center the Congregational Society have a beautiful and commodious edifice, which is alike an honor to them and an ornament to of one New England's most delightful villages. For a long period, Christians there have been in a more than lukewarm state, and sinners, regardless and at ease in Zion. A fair attendance only has been maintained upon the stated preaching of the Gospel, while the social and conference meetings of the church have been sadly neglected—made up, often, of literally but "two or three."

Somewhat less than a twelvemonth since, their pastor was dismissed; division of sentiment, and alienation of feeling ensued, and no one has yet been chosen to fill the vacancy. The desk has been filled, for the most part, through the summer and early part of the fall, by Rev. Mr. Andrews, formerly of the Tabernacle Society of your city, and at present principal of "Alger Institute," Cornwall Bridge. Conversion had been adding nothing *to*, while death was taking *from* their numbers; and, "sheep without a shepherd," a gloomy prospect for spiritual welfare lay before them. Doubtless here and there, as long had been the case, the prayer ascended, "O Lord, revive *thy* work;" but faith was wanting; and harps, wonted, in years gone by, to discourse celestial music, "hung silent on the willows." "The heavens were as brass" above them, and the "earth beneath, as iron." Yet God could tune anew these harps, and "bend the heavens" and come down, and he has done so.

Early in the fall, tokens for good began to show themselves. Of a sudden, two or three, in an obscure part of the town raised the inquiry, "Men and brethren, what shall *we do* to be saved?" Almost simultaneously, in an opposite direction, others were "pricked to the heart." Soon after, attention to the interests of the soul was awakened in almost every school district. Until the present, and in the present still progressing, has the work moved on—slowly, silently, impressively, generally with the use of only ordinary means, and in a manner to show unmistakably that God *is in*, and God *is of* it.

Personal conversation with the impenitent has been signally blessed; and no effort in a proper spirit, has seemed to fail of success. Last week, in the north part of the town, a select school was for an afternoon turned into a prayer meeting, and half-a-dozen interesting and amiable young ladies found "peace in believing." Sinners are "rejoicing in hope," and the church, while they "stand still and see the salvation of God," see that "the day of deliverance" has dawned, and the time, yea "the *set time* to favor Zion has come." On the first Sabbath in January, twenty-six were added to their [number, on confession of faith, and as many more either are indulging hope, or wrestling for forgiveness. Oh, may the "ingathering of souls" be mighty there, ere this work shall cease.

The young more especially, the [illegible] and the middle aged, share in the revival; and together are made to "sit at the feet of Jesus" the high and the low, the man of letters and the man of toil. The converted Romanist swells with delight that "God for Christ's sake" has forgiven *his sins*; and the skeptic, that "sovereign grace" has brought *him* penitent upon his knees. New family altars have been erected, and there is "joy on earth, and joy in heaven." In view of it, well may we exclaim, "What hath God wrought!" What *cannot* he do! Peculiarly in this case, He has a right to claim—and let him have it—*all* the honor, *all* the glory.

It has a lesson too for Christians, everywhere. Too apt are they to distrust; too prone to doubt; too ready to conclude, because answers to their petitions, and success to their efforts, are not at once vouchsafed, or are "for a time" postponed, "God's mercies are clean gone forever," and that "the enemy will triumph." Let him of wavering faith learn to believe "with God *all things* are possible," to *trust him* in the darkest hour, while his eye fixedly and determinedly rests and centers upon *him* who "will have a seed to serve him;" and of all that he has promised yet in his own good time and way will fulfil "to the *uttermost*." Let him too, as he reflects upon this refreshing, ask the question, "And shall not God avenge his own elect who cry day and night unto him, *though he bear long with them?*" and methinks the response of his heart shall meet quickly the response of the Bible, "nevertheless I tell you *he will avenge them speedily.*"

"Be of good cheer," my fainting brother; though where your dwelling is the enemy "come in like a flood," and the wicked spread themselves and flourish as "a green bay tree," knowing that "they who sow in tears, *shall reap* in joy;" and that the bearer of "precious seed" in *due time* shall "return again rejoicing, bringing *sheaves* with him;" assured also that "the sons of them that afflicted thee shall come bending unto thee," and "the days of thy mourning shall be ended."

"Ye fearful saints, fresh courage take;
The clouds you so much dread
Are *big* with mercy, and shall drop
With blessings on your head."

FAITH.

Bridgeport, Ct., Jan. 21, 1850.

Foreign Correspondence.

LONDON, Dec. 20.

GENTLEMEN:—Some of your agricultural readers, at least, may be looking for a notice of the *Cattle Show* which was held last week, under the direction of the "Smithfield Club." It took place at the Bazaar, King-street, Portman Square, and was continued four days. The whole number of cattle, sheep and pigs butchered was 300; the sheep and pigs, however, being numbered in lots. They were divided into 21 classes. The oxen and steers comprised 6 of the classes; cows and heifers, 3; pigs, 3; and the sheep filled up the rest. The exhibition, I understand, was regarded as fully equal to their average upon these annual occasions. There had been less ambition to prepare a display of fatness or obesity, but more to produce really good flesh, and handsome, valuable creatures. But they were superlatively plump and thick-meated. Scores of them surpassed almost any one example of fatness I had ever seen in cattle or sheep. Indeed, there was not an ordinary sample in all that were exhibited. The rules of the Club did not restrict the feeding, but required the kinds of food to be certified in the case of the cattle. These kinds oftenest were grass, hay, turnips, linseed cake, meal, grass and hay. The meal was usually bran, barley, and pea-meal. Carrots were sometimes mentioned, but turnips almost always, and generally the Swede turnip. The "linseed cake," or the "oil cake," constantly occurs. Grass and hay do not occur more statedly than the other three things I first spoke of. The mention of "mangold-wurtzel" is not unfrequent, nor the general designations of roots, vegetables, vetches, lentils. Chaff and straw are given. For pigs, barley meal was made a very prominent article of food; then pea-meal and milk; and then pollard, whey, "middlings," different grains, potatoes, and "toppings." Beyond all question these sedate and bland porkers had fared well. In one instance, at least, they were then taking a very hearty and unctuous lunch out of the very hand and palm of their keeper. Some of them, of a dark color, looked so sleek and rich, that you could easily mistake their shinner coating for soft, long fur. His Royal Highness, Prince Albert, of Windsor Castle, took two second prizes, of £5 each. His pigs, it was stated, were "fed on meal, milk and peas." The keeper told me that Prince Albert had *seen* them fed, but did not say that His Highness had ever fed them himself. They were of the Suffolk breed. But the "old improved Essex breed," belonging to Mr. Hobbs, took the first prize, in one class, of £10; with a silver medal to the breeder, which also was Mr. H. The Earl of Radnor won a prize of £5, a silver medal as the breeder, and a gold medal for the best pen of pigs in all the classes. They were the old Coleshill breed, and were fed on meal, pollard, and whey, being 71 weeks old. The prize ox was of the Hereford stock, owned by Mr. Jones, and bred by Mr. Cartwright, 4 years and ten months old, and fed on grass, clover, cake, turnips, carrots, bran and wheat meal. The prize was £30, with a silver medal to the breeder, and a gold medal as the best ox or steer in all the six classes. And wasn't he a splendid fellow? One amateur gentlemen was trying to find fault with him somewhere about the brisket, but was not sure that he could tell how to mend him. A kine painter kept as busy as the crowd would let him, in taking full likenesses of his Excellency, which in some form may reach you, for I have seen them on the omnibuses here in the street. He stood for them without any nervousness, and let off his sensibility by doing his own puffing in his meal. Prince Albert got a third prize for an ox, in one class. Many of the nobility sent their creatures to the show or were there themselves; and clergymen had a share in the exhibition. Some of the Scotch and Welsh cattle attracted my attention for their hardy and buffalo look. There was your West Highland, your pure Highland, and your old Highland ox. It was always stated how far and how the beeves had come—some being 100, or 300, or 500 miles from home. The sheep, kind things, looked as well, and behaved as well too, as sheep could. Their wool, though so fine, was about as hard as their flesh, and seemed itself to have been itself really fattened. The Leicester breed were numerous, and so were the South-downs, which were most beautiful specimens. Then came the crosses of Down and Leicester, Down and Gloucester, &c. The show was all under cover. Great numbers visited it, at one shilling apiece. Butchers bought freely, a medal being given to the one who purchased the most. The prize ox sold for about £100; and generally the various animals were in good demand.

In the second story, above this exhibition, there was another display of agricultural implements and kindred things, with a smaller collection of different productions of the soil. Patent articles abounded, many of which seemed to be of great value to the farmer, and were in extensive use. Some of these are doubtless better fitted to the land and the habits of England, but others might well be added to our own supply. What these last are agriculturists themselves can judge better than your correspondent, and I will not attempt to select their names. There was [illegible] rake, which differed from one I followed [illegible] or two last summer. It had [illegible] wheels, was wholly iron, weighing 425 lbs., and had a balance lever to control the movement of its teeth. A hand rake there I fancied, which also had wheels and a lever. A certain "haymaker" had a reverse motion and a double action, looking almost as complicated as the machinery of a cotton factory, but professed actually to have done the work of twenty laborers. There were all patterns of plows, many of which struck you as practicable sorts of machines, as they certainly were of fine workmanship.

This week occurred the great sale day at the Smithfield Fair, which fair is to be distinguished from the show, noticed above, of the "Smithfield Club." The fair is held weekly, or rather on two or three different days of the week, but for certain there will be annually a larger collection of animals just upon the return of Christmas. The number of cattle this year was 5,758; and of sheep, 24,000. In '44, there were 36,970 head of sheep. I saw some of the dumb and doomed ones the other day, in St. James's Park, taking their last nip of the green grass and their last free range. The butchers are allowed to place the sheep there temporarily, within certain moveable inclosures, at so much per score. This contribution to the supply for Christmas reminds me of a statement I noticed, that such a one in the country was fattening 3000 geese for the same occasion. I have seen, too, in market, some of the meat of the creatures whom I met alive at the cattle show last week; and surely there could not have been better. I shall at least be content to meet it once more, well cooked, next Tuesday, even though there may be better. And let me finish this eating business by adding that I have found, as was before always reported, the English mutton to be very superior; while the chances are also in favor of their beef, though our best may be equal to it. At any rate, our *turkeys* would have been good enough could I have enjoyed one at home on Thanksgiving day.

Yours, for Thanksgiving,
R. S. T.

RECENT ENGLISH LITERATURE.

BY OUR ENGLISH CORRESPONDENT.

The publishing season has been one of remarkable activity in every department of literature. Among the most noticeable works is, *Memoirs of the Life and Writings of Dr. Chalmers*, by his son-in-law, Dr. Hanna. The great Scotch divine and philosopher is happy in his biographer, who is highly qualified to erect an appropriate and enduring monument to his distinguished relative. Only the first volume of the biography is published, and it includes the call of Dr. Chalmers to the Tron church at Glasgow, in his 35th year. Succeeding volumes will doubtless exhibit the divine, the philosopher, the energetic church leader, moving men's minds by strength of purpose and a resolved will; but this volume shows how Chalmers became himself. It exhibits the thoughtless and almost illiterate boy enrolled a student of St. Andrew's University when only in his twelfth year. It shows his intellectual birth and his devotion to mathematical science when about the age of fourteen. It shows, too, the son of a devout parent falling into skepticism, and remaining skeptical for a considerable period. This part of the history shows how entirely professional is the training for the Christian ministry under established systems. Chalmers, indeed, passed at an early age from skepticism into nominal Christianity: an examination of the evidences converted him to a logical and historical Christianity, but he did not "believe with the heart," so that when at nineteen he obtained a license to preach as a probationer, and after a short period of travel became assistant minister at Cavers; his heart was not in the work. He understood not how to win souls, but rather aspired to literary fame and distinction; his actual intellectual life was outside of the religious and spiritual circle. It was not till Chalmers approached his thirtieth year that his heart and his intellect were penetrated by religious truth,—by the truth as it is in Jesus. Nine years after he had been licensed to preach the Gospel, and when death had stricken down near and dear friends, and sickness had brought him nearly to the gates of the grave, Chalmers was taught by the Spirit of God to feel the corruption of man's nature, the need of a justifying righteousness beyond his own working out, and he then submitted to the obedience of Faith. Twenty years after this it was our lot to hear him preach upon the text: "*But ye are justified, but ye are sanctified*," and the impression made by his energy and fervor, and powerful argumentation, will never be effaced.

Mr. George Smith, a learned and laborious scholar, who has devoted himself to the study of the history and religion of mankind, has just given another portion of his *Sacred Annals*; being the *History and Religion of the Israelites, from the Origin of the Nation to the time of Christ*; deduced from the writings of Moses and other inspired authors; and illustrated by copious references to the ancient records, traditions and mythology of the heathen world. The author separates the historical from the religious portion, and gives great distinctness and effect to the more important subjects of historical narrative. The following extract exhibits the Jewish nation in its decay, or rather in the act of dying from internal corruption. The Christian reader will not fail to observe the impressive fact, that, apart from the great consummatory crime of the Jews, the nation had become as a vessel fitted for destruction. Speaking after the manner of men, it required no special judicial visitation from the Most High to insure the ruin of such a people:

"King Seleucus died, and was succeeded by Antiochus Epiphanes; who was mean in his spirit, low in his habits, covetous in disposition, and exceedingly cruel in temper.

"The evil tendency of his bad character was, however, rather elicited by the corrupt state of Jewish morals, than voluntarily directed against this people. But the result was terrible beyond description. Soon after his accession, Jason, the brother of the high-priest, proceeded to the King at Antioch, and offered a great increase of tribute if he would appoint him high-priest, and confine his deposed brother Onias in his capital. The necessities of the King, occasioned by the great tribute which he had to pay to Rome, acting upon an unprincipled and covetous mind, induced him to yield a ready compliance with this infamous proposal. The pious and venerable Onias, therefore, was forthwith deposed and banished, and Jason invested with the high-priesthood.

"Finding how availing money was with the young monarch, Jason gave a further sum for liberty to erect a gymnasium at Jerusalem for the celebration of Grecian games in the holy city; and to build an academy for teaching youth the sciences after the manner of Greece; and for power to make such Jews as he thought fit free of the city of Antioch. The effect of these licenses tended to strengthen the party of the usurper, and at the same time to inflict a terrible blow on the great cause of Jewish nationality and religion. The academies were erected and Grecian learning cultivated. His gymnasium was so much frequented, that priests neglected their duties at the altar to contend in the games. As these exercises were performed naked, it induced a general desire to avoid the distinguishing mark of Judaism. * *

"So extensively did this impious priest carry out his irreligious and denationalizing plans, that he actually sent Jews to contend in the games which were celebrated at Tyre before Antiochus, although they were avowedly in honor of Hercules; transmitting by them at the same time, a large sum to be presented as a votive offering to the god. The persons intrusted with the present had, however, so much more sound principle than their master, that they presented the money to the Tyrians for building ships of war.

"About this time Antiochus, aware that the King of Egypt intended to attempt the recovery of Judea and Phœnicia, in making a tour of these provinces, went to Jerusalem, where he was received by Jason with great splendor.

"This apostate high-priest had now labored for three years to destroy the Jewish constitution and religion, when he found himself the victim of villany similar to that which he had himself practiced. It being the [illegible] to remit the annual tribute to Antioch, he sent by the hands of his younger brother Onias, who, carrying out in his own case the prevailing desire to merge all Hebrew distinctions in an accommodation to Greek customs and manners, had taken the name of Menelaus. This person, in his intercourse with the Syrian King, instead of discussing those subjects with which he had been charged by his brother, availed himself of every opportunity of insinuating himself into the good graces of the King; and having to some extent succeeded, he ventured to bid a much larger sum than Jason had paid as tribute, and was accordingly invested with the high-priesthood. Thus did the unworthy descendants of Israel barter away the interests of their country; and, instead of uniting their energies to make Judea strong and respectable in the eyes of surrounding states, they looked at nothing but the gratification of their own low and sordid passion."

Mr. Smith thus describes the Jewish sect of which the least is known:

"The Essenes appear originally to have sprung from the Pharisees, by professing to reform their doctrines and institutions. With respect to the former, they believed in an absolute predestination, and in the immortality of the soul: they observed the seventh day with great strictness, and held the Scriptures in the highest reverence, but considered them as mystic writings and expounded them allegorically. But they were most remarkable in their practices and institutions. They were ascetics. The ordinary pleasures of life they avoided as something morally bad, and held self-control and freedom from the slavery of the passions to be virtue. Marriage they despised: selecting among the children of others those whom they considered the most promising, they endeavored to form them according to their own model. In this conduct they appear to have been influenced not so much by any absolute disapproval of a wedded life and its natural fruits, as by fears and cautions, which the immoral character of their age may in some degree have justified. Riches, too, they held in contempt. Whatever they had they were ready to share with others. Superfluity was unknown in a community where all things were held in common. As soon as a new comer was received among them, he put his property, whatever it was, into the common stock; or if he had little or nothing his wants were thence gratuitously supplied. Neither riches nor poverty, therefore, were known in their body. Stewards were appointed by them, whose business it was to take due care of what in each case was intrusted to them, not for their own individual advantage, but for the common good.

"They held all employments unlawful except agriculture. Buying and selling were unknown among them. They rose early, and spent the first portion of the day at their prayers; they then proceeded, under their respective foremen, to their several employments, at which they labored till eleven o'clock; when, after washing and certain religious solemnities, they sat down to eat. A priest having invoked the Divine blessing, each had a small loaf and a plate of one sort of food; after which the priest gave thanks, and they all returned to their several employments until the evening; when they had another meal in the same manner.

"They appear, from the account of Pliny, to have located there about the banks of the Dead

The pallid and sickly leaf, and the dull languishing flower which has come forth in the shaded corner of a garden, or within a narrow walled enclosure, contrasts strongly with the lively green, and beautiful tints of the plant which flourishes in the open ground, or under the direct rays of the sun, while the natural tendency of confined plants towards the light and air of heaven, reveals a native instinct even in this lower order of organized structure, which points with unerring significance to the existence of the same law in the higher developments of living beings.

The effect of the deprivation of sun-light is, we think, manifest in the pallid and sickly hue of many of the prisoners who have long been incarcerated in our prisons, and we cannot doubt influences the health in an important degree, especially of the colored convicts.

The operation of the same causes upon plants, may also be seen in these institutions. A few years ago, an intelligent prisoner at Cherry Hill, in order to beguile his weary hours, and to gratify an innocent taste for flowers, undertook to rear a running vine along the wall of his cell. By care and attention he conducted it safely to the opening at the top of his cell, which admits light and air, and when arrived here, the plant, true to its instincts, put forth upon the outer wall, and soon displayed itself upon the roof. Within, its leaves wore a blanched and sickly hue, and seemed to droop, as though repining in solitude; at the window they assumed the lively green of a healthful and vigorous vegetation, and sprang forth into the air clothed in the full vesture of nature.

The secluded prisoner within saw the object of his care pale and languishing, while the passer by without viewed it in the full bloom of health and vigor.—*Dr. Isaac Parrish.*

The Independent.

NEW YORK, THURSDAY, JAN. 31.

COMMENTS ON THE ATHANASIAN CREED.

The remarks which we made, not long ago, on the Athanasian Creed have been honored with discordant notices in quarters which we little thought of when we were writing.

The *Christian Register*, of Boston, (Unitarian) is amazed at our "moral courage," and improves the opportunity of reuttering some of the thousand-times refuted objections against the doctrine of the Divine Trinity. "To our minds," says the *Register*, "until informed to the contrary by revelation, the assertion that three is one and one is three would seem likely to appear as self-contradictory to God as it does to us." Indeed! And who admits that the doctrine of the Athanasian Creed is, or involves, the universal proposition "that three is one and one is three?" And does the *Register* mean to say that if this proposition were announced by a Divine revelation, the Unitarians generally, or any Unitarian, would believe that to the Divine mind such a proposition is not self-contradictory? For our part, it seems to require no very great "moral courage" to say that the doctrine as the *Register* represents it, summing it up in the universal proposition "that three is one and one is three," is a doctrine which no human mind can believe on any testimony whatever. The Athanasian Creed is *very far* from affirming that God is three in the same sense in which God is one. That there is one God, it affirms; that there are three Gods, it denies. Doubtless the Athanasian Creed is self-contradictory in form; but the self-contradiction is not that which the *Register* imputes to it. So when we say that God is a rock and yet God is a spirit, we affirm that which is contradictory or paradoxical in form; but with what justice could any man charge us with affirming the universal proposition that rock is spirit and spirit is rock? The infirmity of the *Register* is the same at bottom with that of some who think themselves orthodox, and yet reason about the nature of God as if they had found out the Almighty to perfection.

We confess that our "sensibilities" are pained, as the *Register* expected, by the sentence, "To us this creed which the American Episcopal Church rejected from its prayer-book as too monstrous, reads like a drunken and blasphemous parody on what to all Christian men is the most solemn of subjects." We will not deny that we are 'tolerant in our tastes,' and tolerant of diversities of taste in others; but the diversity between us and the *Register*, in this instance, is much more than a diversity of tastes. The maxim that there is no accounting for tastes, does not hold good in this instance. The difference of taste between us and the *Register* touching the Athanasian definition of the Trinity as quoted by us, is not difficult to be accounted for. We worship God without expecting to comprehend him. So far as he reveals himself to us in his works, in the records of his word, and in those acts and interpositions of his which are the substance of Christianity, we accept the revelation expecting only to "know in part." "Lo! these are a part of his ways; but how little a portion is known of him—the thunder of his power who can understand?"

We doubt whether the editors of the *Register* took the trouble to read our quotation from the Athanasian Creed, before writing down their disgust. What we quoted was the Athanasian Creed proper in our own translation from the original Latin. We omitted not only "the damnatory clauses," which are by no means to our "taste," but also all that portion of the creed as it stands in the English prayer-book, which is of a later date, and which defines the doctrine of the incarnation. Had the editors read our quotation, they could not afterward have copied into their article the whole creed from the English prayer-book, as if it were just what we had quoted with the addition of "the damnatory clauses."

The terms in which the *Register* speaks of us, are not merely courteous but generous. We have had some words of collision with that journal heretofore, and may have more hereafter. We are further, if possible, from 'accepting the theology' of those editors, than they are from accepting ours; but we trust that our orthodoxy is not of that sort which would constrain us to be abusive toward those whose errors we regard with more of sorrow than of anger. We will hold no discussion with adversaries whom we cannot treat with unfeigned courtesy.

The *Calendar*, at Hartford, represents the Episcopalianism generally of Connecticut; and in general ability it is hardly inferior to any of our Episcopal newspapers. If we have sometimes seemed neglectful of it when it has mentioned us or has spoken harshly of Congregationalism, the reason of our silence must be found in our unwillingness to be led into temptation. We are happy at last that we have an opportunity of replying to our left-handed friends at Hartford without being tempted to any unfriendly criticism. Under the title "Signs of Hope," the *Calendar* says:

"We have been much interested in two consecutive articles which have lately appeared in *The Independent*, and which we cannot but hope are destined to produce a powerful impression on the minds of Congregationalists throughout the country. The first relates to the Nicene, and the second to the Athanasian Creed. These are both spoken of in the strongest terms of commendation and acceptance."

Then, after quoting a paragraph on the Athanasian Creed, the editor proceeds:

"Although it surprises a churchman to see thoughts and truths which are to him familiar as 'household words,' thus treated as something new and strange; and although we should prefer that the Catholic creeds should be accepted on the ground of their authority, rather than commended because they square with *individual views*; still we cannot but regard this as an important step in the right direction; commanding respect, and challenging sympathy."

"It surprises a churchman to see thoughts and truths which are to him familiar as household words, thus treated as something new and strange." We cannot but suggest that the editor of the *Calendar* is mistaken as to what it is that he is surprised at. We have not treated the Athanasian Creed, or the doctrine which it defines, as anything new or strange. True the language of that Creed is somewhat less familiar to our ears than that of the Nicene Creed; for we have never heard it recited in our occasional attendance at Episcopal places of worship, nor do we find it when in our studies we occasionally open the prayer-book. Yet we have been acquainted with that formula so long that we task our minds in vain to remember when or where we first saw it or heard it. Nor are we aware that we have ever held any theory of the Trinity essentially different from the faith of this symbol. Our private opinion is that the *Calendar* having long labored to alarm the public with the idea that the Congregational ministers of New England are generally little better than Unitarians, and having encountered very little contradiction in that line of argument, has really believed its own story, and is now surprised to find even *The Independent* holding the doctrine of the Athanasian formula.

"We," says the *Calendar*, "should prefer that the Catholic creeds should be accepted *on the grounds of their authority*, rather than commended because they square with individual views." On what ground does the *Calendar*'s own Church receive them? It does not receive the Athanasian Creed at all. It adopted the Nicene, not spontaneously, but because something more than the Apostles' Creed was found indispensable in order to communion with the Church of England. And now the eighth of its Thirty-nine Articles declares the judgment of the Church concerning the two creeds which it does acknowledge. "The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed"—why? "On the ground of their authority?" says the *Calendar*. No, says 'the Church,' they "ought to be thoroughly received and believed, *for they may be proved by most certain warrants of holy Scripture.*" On this point then *The Independent* is more Orthodox than the Church, and more at-one with Protestant-Episcopalianism than the *Calendar*.

But the *Calendar* thinks that we commend the creeds "because they square with our individual views." Undoubtedly this is true in some sense.

It is our individual belief that the great doctrine of three subsistences or persons in one Godhead "may be proved by most certain warrants of holy Scripture." We would like to be informed whether that is not also the "individual view" of the *Calendar*; and furthermore whether such was not the individual view of each and every mind concerned in framing and imposing the eighth of the Thirty-nine Articles. The editor of the *Calendar*, we are aware, professes to shape his individual opinion by the authority of the Church, and to believe that the creeds "may be proved by most certain warrants of holy Scripture," not because he sees the proof and feels the force of it, but only because the Church tells him so. But why does he accept the dogma of Church authority and of the abnegation of his own judgment in respect to the testimony of Scripture? Can he give any other reason than that the dogma "squares with his individual views," in the same sense in which the Athanasian doctrine squares with our views?

The *Calendar* regards our citation of the ancient creeds "as an important step in the right direction." So do we; and we thank the editor for the expression of his "respect" and "sympathy." There is more in his article, which we accept as it is offered, "not in the spirit of captious criticism, but rather of friendly suggestion," and which we may find time to notice hereafter.

THE LOVE OF LIFE, UNIVERSAL.

In traversing those streets of the city which are given up by tacit consent to the profligate poor—either in the fine and alluring weather that draws them from their hovels to sun themselves in the mild air, or on those wet and inclement days that seem to soak them out from their roofless and rickety habitations, to keep them standing under gateways and by the groceries at the corners—one meets an amount of visible suffering that, at every turn, from which disease and sin have trampled almost the traces of humanity. Forms cross his path, bent, blasted, crooked with deformity, or emaciated into skeletons by sickness, by hunger and by vice; the draggled rags that are huddled loosely upon them only making conspicuous the misery beneath. And the ribald and hollow jests, the brutal altercations, the idiot laughter that strike his ear, seem to speak of souls within, whose capacity for rational happiness has long been dead. And yet these beings love life, with a clinging, convulsive love. They gripe it as the miser to his final jewel. And suicide among them is of the rarest occurrence.

There is a suffering in some respects keener and more soul-melting among the virtuous and intelligent poor who have seen better days, but gradually and step by step, under the terrible pressure of adversity or of intentional dishonesty on the part of others, have been borne down into obscurity and privation, and are compelled to struggle fearfully for the necessaries of life. The alternate hope and fear of such a life—the daily anxiety, succeeded too often by actual suffering, even by hopelessness and despair—the sad remembrances of the Past, the overwhelming conviction of present want, the gloomy anticipation—no pencil of the Painter can truly portray these. One needs to have felt them, or at least to have met them face to face, to be able to understand them. There are many times in such families when the heaven *is* as brass, and the earth as iron; and all too frequently—far more so than is generally known—the issue is in the lingering agonies of death by want. And yet the love of Life holds out in these, and the surfeited rich sometimes grasp it less fondly.

How beautifully does this illustrate the goodness of our wise Father, who has thus reared within the soul—establishing it upon the elements of our spiritual constitution—an almost insurmountable barrier against the self-destruction to which men might be prompted; a barrier which almost nothing, this side of insanity, can overthrow. How clearly does it show too that that clinging to life, and that dark dread of its termination, which many good men mourn over as sinful in itself and indicative of their depravity, is very probably no such thing. It is the constitutional Love of Existence, which thus expresses itself. It may be stronger or more vivid in them than in some others. But it exists in all, even the wretchedest; and no pressure of sorrow can beat it out. How vividly, too, does this fact set before one the clearness and power of that Christian hope—that faith rising almost to vision—which brings celestial things so clearly to view, and gives such seen reality to the person and the work and the promises of the Saviour, and to the Glory to be revealed, that death itself loses its terror; and the instinctive love of life, so keen and central and permanent in the soul, is swallowed up and lost in the exulting anticipation!

THE QUESTION OF THE TIMES.

The controversy touching the beginning of the half century is one for which we cannot open our columns to correspondents. Our reason is, briefly, that there would be no end to it. It is enough for us to declare our own judgment. Perhaps it would have been wiser on our part if we had silently permitted our friends at the Tract House to determine the question, instead of the sun and moon, which were placed in the firmament of old, "to be for signs and for seasons and for days and for years." But we did not dream that our interference to correct so obvious an error would be the beginning of a controversy so wide, and apparently so interminable. Our correspondents therefore must excuse us. Should we admit their communications on this subject, there would be little room for any thing else in our columns. What we have now to say must be the last of it.

The question, in the progress of the dispute has resolved itself into this form,—Is the year now passing the 1850th of the Christian era, or the 1851st. In other words, was the year 1 the first year or the second after the supposed date of the birth of Christ? Thus, one of our correspondents whose communication is not now lying before us, attempted to make the matter plain by taking a distinction between the date A.D. July 1, and A.D. 1, July 1. In the same way other correspondents, and some other Journals have supposed a year 0 as the first year of the Christian era.

Take the question then in this form. Was the year *one* the first year or the second? Was the year *ten* the tenth year or the eleventh? Was the year *one hundred*, the one hundredth year, or the one hundred and first? This current year of our Lord 1850—is it the 1850th from the beginning of the era, or the 1851st. We are almost ashamed to argue so simple a question; but we will make one more effort to relieve those who are so strangely puzzled about it.

1. What is the mode of dating from any other event taken as the beginning of an era? For example, one mode of dating public documents in this country is from the era of the Independence of the United States. In Great Britain, one mode of dating acts of Parliament, and other papers is from the era of the accession of the reigning sovereign. Thus this day 30 Jan. *Anno Domini* 1850, is also 30 Jan. *Anno supremæ potestatis Rerumpublicarum Faderatarum* 74. It is also in any part of the British Empire, 30 Jan. *anno Victoriæ Reginæ* 13. If any man will find an act of Parliament dated *Anno Vic.* 0, we will confess that we do not know how to count.

2. How is "A.D. 1850" written in Latin? If anybody will take the trouble to look at a college diploma, or at the preface to any Latin book which bears a Christian date, he will find how it is. When the summer graduates of 1850 come home from the colleges with their parchments, ask them to give a *literal* translation of the words "*Anno Domini millesimo octogesimo quinquagesimo*;" and any one who translates it otherwise than "in the year of our Lord the one thousand eight hundred and fiftieth," is not fit to enter college.

3. One of our contemporaries—we think it is the *Christian Secretary*—has put the matter in a striking light by referring to the numeration of the volumes of a newspaper. Volume 1 of the *New York Observer* was the first volume, not the second. There is no such volume in the series as volume 0. Accordingly volume 28 (the volume now current) is the 28th volume, not the 29th. Just so there is no such year of the Christian era as the year 0, and the year 1850 is simply the 1850th year.

NEVER GRUMBLE!

It is of no *use* to grumble. It clears away no clouds; enlightens no darkened and questioning mind; inspires no noble purpose, and quickens to no beneficent activity. Many a man has been restrained from bad deeds or impelled to good ones, by a cheerful and strong appeal out of an earnest heart; by an indignant and stout-hearted remonstrance, even, against wrong-doing. There is something in these that stirs the sensibilities and starts the blood, and carries a man to *action*. Blessings on the strong word honestly spoken; rapping out like a bell-stroke from the free heart, and striking upon others with an impulse that is felt! It may seem harsh, even, for the moment. But it carries with it all the feeling that lay behind it, and when it has been spoken the heart is clear; and the reaction of it on others will be but momentary. If it makes them throb, it is because it has quickened suddenly the sluggish circulations. But the steady grumble, grumble, grumble—like the dull drip down the water-spout on a 'heavy day' that has not the liveliness to rain; like the grinding of a hearse over unbroken gravel-stones; like the grating and *gnarring* of a machine that wants oil;—it never benefitted a human spirit! It never roused one man to generous action. It never made one pulse leap livelier than before.

It is positively a bad and hurtful thing to grumble. It hurts the man himself, whose habit it is; not only making him continually uncomfortable in a world which bad as it is gives abundant occasion for gratitude and praise, but impairing gradually the freshness and healthfulness of his mind; inducing morbidness of thought; making him gloomy, nervous, and mentally rheumatic and neuralgic; leading him to look upon society and the Church,—not with the open soul that catches the sunshine as well as the cloud, and rejoices in the manifold melodies that mingle with the too frequent discords—but with the shut, glooming, self-centering soul that looks out only through glasses of green, and is forever alive to the perception of discords. It hurts the man's influence, as well as his character. It repulses others from him, and prevents him from doing them the good which he might. It gives an argument to the irreligious, if he be a religious man, against Christianity; and makes children associate it with querulousness and gloom. Attracting nobody, silently but really repelling all, it gradually undermines one's total influence; and leaves him an isolated, inefficient unit, in the community of men whom he might greatly benefit, perhaps, but who love warm-heartedness and life, largeness of view, fullness of sympathy, and self-reliance.

Never grumble, then! If others act against your wishes either bear it manfully and in silence, and accommodate yourself to it—like one whose principle of strength is inward and real and not factitious—or if the inconvenience becomes oppressive remonstrate heartily, with generous warmth. Rebuke sin, strive against it; but never GRUMBLE, even at that. It will benefit nobody. It will itself be a sin. Think freely, feel freely, speak freely, *act* freely, like a man and a Christian. The warmest word will have life in it; the most energetic may be good-natured. But sunshine will come from cucumbers, and dew be distilled from the friction of pebble-stones, sooner than any thing good to oneself or to others will begin to be developed from the habit of GRUMBLING!

ADVERTISING SERMONS.

The advertising of sermons and preachers has become so common that not only the religious papers of every week, but the secular papers of Saturday usually contain half a column or more of such announcements. We disapprove the practice; and yet there seems to be a necessity for it. Ministers in general are to be exonerated from any direct agency in making themselves and their discourses thus conspicuous. No pastor having an ordinary degree of self-respect would think of advertising from week to week that he was to preach, and what he was to preach, in his own pulpit. It would be bad policy for any man thus to cheapen himself in public estimation, by advertising for hearers through the newspapers, and by impliedly giving the public to understand that there will be nothing worth hearing at his church except when advertised. Such announcements are commonly made by other parties; or if with the concurrence of the minister, it is because there is some special propriety in the case. What is accomplished in a village or small town by a notice from the pulpit, must be done in New York through the newspapers.

For example; If notice were given on the Sabbath in the several churches of Hartford or New Haven that Rev. Dr. Bethune would preach to young men in one of these churches the same evening, the information would by that means be sufficiently diffused through the city to secure a large attendance of the class for whom the sermon was intended. But to send such a notice to all the churches in New York, [numerous and scattered as they are, is out of the question; nor if done would it answer the end; for the information thus given could not be circulated from mouth to mouth through the city, and the great mass of young men are not to be found in the churches on the Sabbath. If they are to be brought together to hear a sermon prepared for their benefit, they must be advertised of it through the *Sun*, the *Tribune* and other papers which they are likely to read.

The arrival of a returned missionary in a small town would soon be known to every body, and every body would find out, in some way, when and where he was to speak in public. But in New York the newspaper is the readiest and surest way of giving simple information of that fact to those who would be glad to see and hear such a stranger.

If a city pastor has prepared a discourse touching some public evil, as intemperance, vagrancy, and the like, by which he hopes to aid in producing a better state of public sentiment, or in bringing about a reform; or a discourse specially adapted to a class, or a want, or a state of society; the discourse must be previously announced through the papers, or it will fail of its end, because the public will not be there to hear it.

It is always an accommodation to strangers in the city to know what churches are open on Sabbath evening, as the want of uniformity in Sabbath evening services would otherwise occasion perplexity. The same information is needed by residents even in the neighborhood of the churches named; for in New York no man knows his neighbor, or what is transpiring beyond his own immediate circle, in the same street or block.

Our brethren in the country therefore will not infer that city ministers are given to self-glorification because *nolens volens* they and their discourses are so often advertised.

THE TWO BUCKMINSTERS.

Several months ago Messrs. Crosby & Nichols, of Boston, published the "Memoirs of Rev. JOSEPH BUCKMINSTER, D.D., and of his son Rev. JOSEPH STEVENS BUCKMINSTER: by Mrs. Eliza Buckminster Lee." The volume was not sent to us in time for a seasonable notice in the Editors' Table, and since it was received, the unrelieved pressure of topics of present interest has prevented our giving it the attention it deserves. But the call for a second edition renders timely an allusion to the book even at this late day. We do not allude to it, however, for the purpose of such a notice as properly belongs to another department of our journal. We will only say of the book, that in its easy, lively narrative, wit, poetry, philosophy and sentiment are happily blended; and that it is altogether a graceful and merited tribute to two pure, noble, and gifted minds, from the kindred spirit of a daughter and sister. The lovers of the antique will find in it some happy sketches of society and manners half a century ago. But we have to do chiefly with the men who are here portrayed, and the religious systems of which they were in some sense the representatives.

The elder Buckminster, maternally descended from the families of Stoddard and Williams—names honored in the religious history of New England—a fellow student and a personal friend of Trumbull and Dwight, with whom he shared the honors and responsibilities of his Alma Mater,—the successor in the pastoral office of Langdon and Styles, whom Harvard and Yale had called successively to their head,—combined in himself to a remarkable degree all the qualifications of an eloquent and successful preacher, a character which he sustained for a third of a century. Dignified and beautiful in person, with a clear, melodious voice, with glowing thought and style, and an impassioned delivery, and with an uncommon fervor and pathos in his devotions, he made upon the minds of his hearers an impression at times almost angelic. To this day the elder members of the old North Church in Portsmouth revere the name of Buckminster, and delight to recall the scenes and impressions of his ministry. And yet in looking over the meager skeletons of his sermons in the parish library, and even in reading his more elaborate published discourses, we have wondered wherein lay his power, just as one wonders how Whitefield could have produced such impressions with such sermons as remain to us from his pen. How much of the power of the preacher over his congregation lies in the spirit and life of the man!

The memory of JOSEPH STEVENS BUCKMINSTER, the gifted orator, the accomplished scholar, the amiable pastor, the devoted friend, the idol of his people, the pride of his Alma Mater, is too fresh and green to need to be revived by eulogy from the pen of a stranger. In the general cast of his mind the son resembled the father; but to a still higher grace of person and manner, he added a more thorough and elegant scholarship, and a more chastened style of composition and delivery. The main point of contrast between the two was in their theology, in which the son diverged so widely from the father, that they may almost be regarded as the representatives of two different systems—the Calvinistic and the Unitarian. It is this divergence, with its causes and its effects, that gives the chief interest to their joint memoirs.

The reader of this volume soon perceives that the theological affinities of Mrs. Lee, and indeed her strongest sympathy and affection, are with her brother; not that she is at all wanting in filial reverence—for it is this that leads her to throw a veil over what we regard as one of the main causes of her own and her brother's distaste for her father's theology—but that she is more ready to impute ignorance, illiberality, and prejudice on theological subjects to her father than to her brother, even where her heart is divided between them.

At an early age Joseph S. Buckminster was sent to Harvard University, not without some misgivings on the part of his father as to the influence upon his ardent and susceptible mind of "the liberal views of religion already suspected" in that institution. The letters of his father addressed to him during his college course often betray that solicitude in terms of earnest, but kind and judicious admonition. After graduating at Cambridge with high honor, young Buckminster was employed as an assistant in Exeter Academy, where he began in private the study of theology, which he afterwards pursued under Rev. Dr. Freeman, by common fame a "Socinian." It was at this time that he began to question the doctrine of the Trinity, which he at length renounced, at least in its common dogmatic form. This result gave much grief to his father, who expostulated rather than reasoned with him, and advised him to abandon the profession of the ministry for that of medicine or the law. But a call from the Brattle-street Church in Boston determined the son upon his future course, while the father, though he lost none of his jealousy for Calvinism, yet by the exhibition of the gifts and graces of his son, was gradually persuaded of his fitness for the work of the ministry.

Long prior to this the youthful Buckminster had consecrated himself for life to the service of God. The sincerity and completeness of that consecration are shown by extracts given in this volume from his diary and other devotional papers. He speaks of "the gift of Jesus, the hope of pardon and perfection," and the favor of God as blessings for which he would cheerfully part with all earthly good, and prays that he may live only to the honor of God and the service of his fellow-men. But the most tender exhibition of his piety is given in an entry made in his journal after an attack of that dreadful malady which so often interrupted his labors, and which at length terminated his life. We give it in his his own words:

"Another fit of epilepsy. I pray God that I may be prepared, not so much for death as for the loss of health, and perhaps of mental faculties. The repetition of these fits must at length reduce me to idiocy! Can I resign myself to the loss of memory, and of that knowledge I may have vainly prided myself upon? O my God! enable me to bear this thought, and make it familiar to my mind, that, by thy grace, I may be willing to *endure* life as long as thou pleasest to lengthen it. It is not enough to be willing to leave the world when God pleases; we should be willing even to live useless in it, if he, in his holy providence, should send such a calamity upon us. O God! save me from that hour!"

How sweet is this submission to the Divine will in a mind conscious of its own powers and influence, and not insensible to the distinctions of a literary life. The same spirit is shown in a letter to his father written after he was a settled pastor, in which he says:

"If I should be blessed as the means of doing any good, I shall cheerfully submit to the dispensations of Providence, if they should even compel me to give up my profession forever. I trust I am prepared for any result of my malady."

It grates harshly to read in his father's reply the following sentence:

"God has blessed me with amiable and respectful children, but I have no evidence that they have, any of them, so heard and learned of the Father that they have come to Christ."

This to a son then four years a preacher in Boston, and in answer to a letter of Christian resignation, under a calamity worse than death! And yet we cannot but honor the father for his more than Roman virtue. Dearly as he loved his son, he loved truth and religion more; and what to *him* was truth and religion, the son had not. Dr. Buckminster regarded a belief in the doctrines of grace distinctively known as Calvinism, as essential to salvation, and his son had refused to accept some of the cardinal points of that system. We honor the man whose devotion to truth, whose faithfulness as a minister of Christ, could thus master the feelings of the father, though the character and happiness of his son were dear to him as his own life. He erred in making doctrinal belief too exclusively a test of Christian character, rather than the fruits of divine grace in the life.

But in this stern and gloomy view of his son's character, is partially disclosed an occult cause of that son's defection from his father's faith. Why was it that one so carefully instructed and so kindly nurtured, renounced the principles of his early religious education, while he retained so many of the graces of the Christian character? The change in its first process is in our view to be ascribed to the reaction of his father's *idiosyncrasy* rather than of his theology. We allude to this point with delicacy; yet as even a daughter's love could not altogether hide a father's infirmity, we may be permitted to speak of that infirmity in order to vindicate the theology of that father from unmerited reproach. Dr. Buckminster was subjected to mental despondency, "a form of nervous disease which followed him at intervals, with greater or less severity, through the whole of his life." Of this unhappy constitutional temperament, Mrs. Lee remarks:

"His nervous disease, which is now far better understood than at that time, ever took the form of exaggerated conscientiousness, melancholy apprehensions about the religious state of his friends, and of his own religious condition and safety. The morbid and diseased state of his health induced constant iteration of the fear that he had sinned beyond the reach of mercy; that his ministry had been only a hypocritical exercise of sinful or insincere experiments, and that he had ruined all with whom he had ever been connected."

In confirmation of this we have been told by one who knew him well, that in a thunder-storm Dr. Buckminster would pace his chamber in a state bordering upon distraction, in terror of instant death and of eternal damnation. It is not strange that children should begin to suspect a religion which could not raise their loved and honored father—a pattern of godliness—above the fear of a thunder-storm, or give him an assured hope of heaven. Nor is it surprising that when Joseph, an amiable youth of thirteen, came in contact with the liberalism that prevailed in our colleges after the French Revolution, and saw social refinement and elegant scholarship associated even with infidelity, he should have looked with increasing distrust upon that stern Puritan theology which, run in the mold of his father's temperament, had frowned so gloomily upon the hilarity and the aspirations of childhood. Filial affection would lead him to impute to theology what was due to that father's physical infirmity. Thus instinctively repelled from the system of his father, he was ready to be molded under the more genial influences of Dr. Freeman and others of the new liberal school, with whom he came in contact while studying theology, and afterwards in the Sabbath evening coterie of which his study in Brattle-street was the center.

We would by no means affirm that this painful domestic experience was the sole or even the chief cause of the theological transformation of the younger Buckminster. We have dwelt upon it, because from its very nature it is occult and liable to be overlooked, while it gives the clew to a change otherwise mysterious. Other influences, literary and theological, may be referred to hereafter. Undoubtedly Dr. Buckminster erred in his treatment of his son after his theological tendencies became apparent; holding up dry, hard dogmas, he endeavored to gain his son's assent by parental authority and persuasion, all the while giving what that son regarded as a melancholy exhibition of their practical influence. But for his temperament, those very doctrines, received in their true spirit, would have made him cheerful and hopeful.

We cannot regard the two Buckminsters as fit representatives of Orthodoxy and Unitarianism respectively. We disclaim for Orthodoxy the idiosyncrasies of one of the best of men, and we do not recognise in all the Unitarianism of our time, the gentle, devout, believing Buckminster. Were all Unitarians to go back to Buckminster as their model and teacher, and to hold with him the great doctrines of a common depravity, the inspiration of the Scriptures, atonement by the death of Christ, and regeneration by divine influence—they might obtain more toleration for remaining differences of theory from Calvinists, less atrabilious and dogmatical, but no less true and decided, than Buckminster the elder.

SLAVERY IN KENTUCKY.

Extract of a Letter from a native Citizen, under date of Jan. 10th.

"A matter of great interest at present to us is, the "Slavery question." Our new Constitution, which is to be voted on in May next, brings up the whole matter again. If we are defeated again before the people on this great matter, we shall not lose much.

"God has undoubtedly turned the counsel of these wicked men into foolishness. If this instrument goes into force as the organic law of this commonwealth, we will have a fine illustration of the Scripture truth, that He will make the wrath of man to praise him, and the remainder of wrath he will restrain.

"In their anxiety to please the people, the Convention has taken the representative power from the slaveholding counties, which are the largest and wealthiest, and given it to what is called the mountain counties. Now in these mountain counties there is scarcely a slaveholder to be found. Let them but once see that the slaveholding counties have been nurturing a system at war with their best interests, and if they do not immediately instruct their representatives to impose a tax on slave property, that will make the owners of such property glad to drive it out at midnight, without waiting for the morning, as the Egyptians did the children of Israel, then there is no certain calculation to be made on any premises.

"Besides, the new Constitution reënacts the clause of the old one, excluding all regularly ordained ministers from any office of profit, honor or trust, in this commonwealth; and the reason assigned for this is, that the mental power of the emancipation movement is with the ministry. The other day, at Frankfort, a resolution was offered in the Senate to invite the resident ministers to open the regular sessions with prayer. An amendment was offered to exclude all those, however, who had taken any part in the late movement against slavery. The House of Representatives made an effort also to prevent the publication of the Report of the Superintendent of Common Schools (R. J. Breckinridge), because he was an emancipationist. In both, however, they failed. I mention these facts in order that you may see we are in for it. And for one I can say, quarter *we* will not ask, and slavery need ask none at our hands. I shall be as prudent as possible in the matter, but I shall never rest satisfied while a slave treads the soil of my native State."

A CAUTION.

There is a vagabond, going up and down in New England, who calls himself *William Wright*, and whose trade is to obtain money under false pretenses. He was in New Haven last March, and then his story was that he resided near Petersburg in Virginia, that he was making arrangements to embark for England with his wife, that they had just been taking a preparatory journey to the province of New Brunswick, and that having expected a remittance from Petersburg to meet him at New Haven, and having been disappointed through some unaccountable failure, he found himself and his wife, strangers in a strange place, in circumstances of great embarrassment and mortification, being compelled to ask for a little temporary assistance till his remittance should arrive, which would certainly be within two or three days. Recently he has been operating in the eastern part of Massachusetts, where his story is that he resides in New Haven, that he is a member of Dr. Bacon's congregation, that he lives about a mile from the college, on the New York road—or, according to another version, next door to President Day's, and that he has been down east, to see a son in Bowdoin college, who has afflicted him by going over to Episcopalianism, or—in another version—that he is returning after having buried a son at Newburyport. He is always, by some extraordinary disappointment in distress for money, but will infallibly be supplied within a week. He is a short and rather stout man, apparently from 50 to 60 years old; and he wears such an aspect of honesty and simpleness, and puts on such a look of mortification and embarrassment, that it is hard to suspect him of being a rogue. He is an absolute villain, and his wife is no better than he.

If any body will cause him to be arrested, and will immediately write either to *Professor Emerson* at Andover, or to *Dr. Bacon* at New Haven, the evidence will probably be forthcoming to convict him of obtaining money on false pretenses, whether in Massachusetts or Connecticut.

STRANGE COALITION—PRAYER AND DANCING.

Let us never despair of any cause. Light may break from a quarter the least expected. We are at length laid under obligations to Mormons for something new under the modern sun, at least. The *Tribune*, of Jan. 25, contains extracts from a letter in the *Kanesville* (Iowa) *Frontier Guardian*, descriptive of a Mormon "Plain and Fancy Dress Ball," which we commend to all lovers of such peculiar institutions of pleasure.

"At 4 o'clock, P.M., according to appointment, the assembly was called to order by President Orson Hyde; after a few appropriate remarks, suitable for such an occasion, he offered to the Most High a solemn dedication prayer, then gave place to the order of the evening. Bishop Aaron Johnson then called the guests intending to participate in the dance to observe order as much as possible, after which Mr. David Candland advanced a few salutary remarks calculated to encourage in the harmless recreations about to be entered into. Elder Franklin D. Richards opened the ball by prayer. Mr. John Gooch and lady then waited upon our Senior Editor and lady, and conducted them to the head of the hall, to participate in the social entertainment.

"Ladies and gentlemen, from various sections of Pottawatamie and adjacent counties, were present: also a detachment of brethren from the Valley of Great Salt Lake; their presence, in connection with the joyful tidings they brought, added considerably to our enjoyment.

"The hearts and minds of all, manifested by their works, that nothing abounded but the pure spirit of philanthropy and order; and to the credit of our talented musician, Mr. William Pitt and associates composing the orchestra, their cheerful notes animated the hearts to that degree that the feet acted well their part in the scene. In conclusion the assembly was dismissed with prayer by Bishop Aaron Johnson."

In testing this improvement, there may be some dispute which shall take the lead, Christians or Worldly men; whether prayer-meetings should try the effect of dancing as a spiritual exercise; or Balls should introduce prayers and remarks as a new feature of pleasure; whether Bishops and elders should go to dancing; or dancers should fall to praying. We fear the usual prejudices of religious bodies will prevent their moving in this matter. They will have obstinate suspicions of these saltatory graces. And if this matter be left to them, the world will be deprived by their inveterate conservatism, from a fair trial of this improved combination.

We therefore appeal to all nimble gentlemen, who are willing to see dancing assume a progressive tendency, to set a magnanimous example, put religious people to shame, and introduce religious exercises among all the other exercises of Plain and Fancy Dress Balls.

We should be obliged to any friend who would give us the result of a trial of this Mormon Fancy Ball system. There should be, according to this canonical precedent, two introductory prayers, laced together by a "few salutary remarks." This 'opening the ball by prayer' is a striking feature to those who have been used only to catgut. Next, it would seem from the narration, the "Senior Editor and lady" led off—say Dr. Peck, of the *Christian Advocate*, or brother Morse, of the *Observer*. To these should succeed the deacons and elders present; and then all others present. Between every set, the latest missionary intelligence might be introduced. And the whole suitably closed, and the assembly "dismissed with prayer" by some eastern "Bishop Aaron Johnson."

On a certain point we should wish more particular information; as, whether the praying was the "Fancy" part of the Ball, or the dancing? Whether, the best dancers were the best pray-ers, and the best pray-ers the most adroit dancers? Whether, in point of embarrassment, there seemed any difference between praying dancers or dancing Bishops and clergy? Whether, moral emotions seem as conducive to locomotion as social emotions? and if so, whether various styles of dance might not be suggested—as the dance of Contrition—Conscience Polka, or Repentance Quadrille—and such like.

We are conscious that our thoughts are crude: but that arises partly from inexperience in dancing, and partly from the impossibility of tracing the exact spiritual results of a plain and fancy dress religious Ball. *

THE AMERICAN MISSION IN IRELAND.

The secretary of this Society has furnished some interesting information of its proceedings, from which we select the following:

FROM A MISSIONARY IN THE WEST.

"I have to return you and our American friends the thanks of 400 Sunday scholars and their parents, for your donation of copies of the 'Youth's Gazette,' and of the 'Irish Apostle' and 'American Herald.' I divided them among eight Sunday schools. The children's parents were delighted at receiving such instructions as their pages contained. It was truly a novel mode to send them to their firesides. How interesting to behold the child instructing the parents from their pages, on subjects which never were heard of by them before.

"It has produced a desire for more of your valuable fire-side *missionaries*. None but the children can read in too many families in my district. You will be surprised at my statement, but I can explain for your information facts that will surprise you.

"When I opened our school in ——, twenty Protestant children presented themselves for admission, of the town of ——, who could not read, nor could they tell me who *Christ* was, or *who God is* (they were aged from 10 to 14 years). I sent them to a day school, and paid for their instruction; and most of them are now the best children in our school, who can repeat from memory 10, 20, and 30 verses of the New Testament, each Sabbath morning. I found in my district more ignorance of Christianity than I have heard of in heathen lands. What think you of Protestant families whose parents had not been at a place of worship for three, six, or even ten years?" * * * *

"The children were prevented from attending school, at first; but I still persevered in the good work, and have now eight schools, attended by more than four hundred children, in which you will find the grandfather, father and child sitting on the same seat, receiving instruction in the Gospel." * * * *

"Into this *mission-field* I have sent your *books*, kindly granted for my schools. I am happy to be enabled to tell, through you, our *kind American Christian friends* that great good has been done. I witnessed the death of several persons connected with our operations during the past year: *their end was peace.* The death of some children has caused their parents to unite with us. Even Roman Catholics, who had attempted to burn a bible their child obtained as a premium at our school, have last week offered their house to me to preach in."

Another devoted Evangelist writes as follows: "The Congregationalists of England (it is said) have done their utmost to evangelize this country. That utmost is the dismissal of several tried and honored ministers of the Gospel, and the abandonment of some important missionary stations. Tell it not in Gath, but TELL IT IN AMERICA, and let Christian friends, who are anxious for Ireland's elevation, know that *Erin's fields are white unto the harvest*, and that English Congregationalism has declared its inability to send forth '*more* laborers.' Nay, that some already in the field have been withdrawn. If ever America is to do any thing great for this country, *now is the time!*"

The claims of Ireland upon the philanthropy of American Christians demand the most prompt and liberal consideration; and the funds of our Christian Union Society should receive large contributions for the "American Mission" in that land.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Jan. 28th, 1850.

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characterises the work. In some of the neighboring towns there is more or less of interest."

ENGLAND.—The *Oberlin Evangelist*, says:—"We learn that Prof. Finney's labors in England have been chiefly in Houton, for a period of about three weeks, and signally successful. People have come in from a distance of forty miles to attend the meetings, and many are turned to the Lord. The state of things there is said to be very much as it was in this country twenty years ago. A wide door is open—God grant it may be an '*effectual*' one for the salvation of multitudes! Will not our Christian readers pray for England, and for our dear brethren laboring there in the Lord? Mrs. Finney is with her husband, abundant in labors, and jointly with him requests the prayers of Christian friends."

BURNS, ALLEGHANY CO., N. Y.—Rev. H. E. Woodcock, in a letter to the *Oberlin Evangelist*, mentions a revival in his Church, connected with a protracted meeting of two weeks.

"The gospel was so preached as to bring out all its glorious fulness. The doctrine of entire sanctification was distinctly stated and enforced upon the people as a practical duty. The utmost harmony prevailed; Methodists, Baptists, &c., making it their meeting as much as if conducted by their own denomination. All enjoyed it, and many Christians have been quickened into new spiritual life, sinners have been born again, and others are deeply impressed, and earnestly inquiring the way of salvation."

ROYALTON, N.Y.—Rev. C. Woodward writes to the *Buffalo Advocate*:

"The Lord is with us on Royalton circuit in 'power and great glory.' Ninety have been converted since conference, and still the work is progressing with considerable interest. I never saw a work characterized by greater clearness."

BROOKLYN, N. Y.—The N. Y. *Evening Post*, of Monday, says—

"In the Pierrepont street Baptist church, of which the venerable Dr. Welch, formerly of Albany, is pastor, an interesting revival of religion is progressing. During the last week a large number of persons were converted, and the work still continues with increased prospects of success."

BUXTON, Me.—A correspondent of *Zion's Advocate* says—

"The protracted division and trial in the Baptist church of Buxton, have been happily removed by mutual concessions and forgiveness, and members are now walking in harmony, and beginning to realize the benefits of Christian union, in the quickening of some of their number, and an increase of their congregation."

ST. GEORGE, Me.—A correspondent of the same writes "that the revival which commenced in the First and Second Baptist churches in that town last spring, resulted in the addition of above forty, and still continues."

FOREIGN.

The Steamer *Niagara* arrived at Halifax early on Thursday morning. After a long interruption of the telegraph, her news was shortly forwarded to this city in time for the papers of Friday morning. She has a full and valuable cargo, and eighty passengers. She left Liverpool on the 12th.

The Hibernia arrived at Liverpool on the 9th, and her news from New York caused a great deal of excitement in the cotton market. Early in the week preceding the departure of the Niagara, it was discovered that the Committee of Brokers had made a serious mistake, in under-estimating the stock of cotton to the extent of 80,000 bales, yet, notwithstanding this fact, the market during the past week has been extremely buoyant, and prices have advanced a quarter of a penny per lb. all round. Total sales of the week 69,000 bales, of which speculators took 49,000. The Committee's quotations are, fair Orleans, 6½; Mobile, 6½; and Uplands, 6¼.

The corn market has been dull throughout the kingdom during the week. Indian corn has declined 6d per qr. and now sells at 30s for prime white, and 29s for yellow. Best brands of Philadelphia and Balt. flour quotated 25s6d@25s 6d. Western Canal, 23s.

AMERICAN PROVISIONS.—Beef continues depressed, and there is but little demand for pork. Bacon and lard, however, are in lively request, at improved rates—the latter to the extent of 1s per cwt.

Money is extremely abundant. Consols 97¾@97¾. American stocks are firm and in good demand. U. S. sixes 105@106."

President Taylor's message has been received and favorably commented on by the London press. The *Times* regards its tone as pacific, and indicative of no disposition to magnify the difficulties with European powers. The French affair originated with the "impatience of M. Poussin and the irregularities of Mr. Clayton." Of the Mosquito and Nicarragua question, the *Times* says:

"There is every reason to anticipate that Sir H. Bulwer's mission will have the effect of uniting both countries in the prosecution of a common object of so much importance to the commerce of the world, the late recent occurrences which are said to have taken place on the Pacific coast of the Isthmus, by the alleged seizure of the Island of Tiger, in the Bay of Fonseca, by order of Mr. Chatfield, the British consul general in Guatamala are imperfectly known in this country, and we are satisfied that if any unseemly alteration has occurred between British and American agents in Central America, it will not disturb the friendly relations of the two governments."

ROME.—The negotiations between the French commander and the Cardinals do not seem to come to any settled conclusions—the latter insisting upon the entire removal of the French troops from Rome, which the general will not think of yielding. And he seems to be supported by his government. The Paris *National* announces that 25,000 men of the army, employed in restoring the Pope to his throne, are to remain at Rome—the Government having concluded contracts for the maintenance of that force in the Pontifical dominion during the first quarter of 1850.

The reports respecting the resignation of Lord Dunham are contradicted. The Order in Council authorizing the transportation of convicts to the Cape of Good Hope has been revoked.

Of 28,000,000 spindles at work in the world, Great Britian owns 17,000,000, France 3,000,000, and the United States 2,000,000, Russia the same.

The Stamp laws are to be revised at the next session of Parliament, and the whole system simplified and consolidated, by which many of the present inconsistences will be avoided.

Joseph Adey has been presented again for sending obscene impertinent letters, and imprisoned for non-payment of postage, 1d. each.

The first Savings' Bank was established in 1804, by Priscilla Wakefield and her friends, in Tottenham. In a few years, there were seventy, allowing five per cent. interest in deposites, which rate was made up by subscriptions. In 1817, Mr. Roe's bill provided that the deposites should be lodged in the Bank of England, and government securities issued for the amount. The interest is now reduced to three per cent. There are upwards of a million of depositors, besides 11,000 charitable institutions, and 10,000 friendly societies; the amount of deposites being upwards of 30,000,000*l*, which is so much guaranty against revolution.

The stock of bullion now held by the Bank of England is about 17,000,000*l*. sterling, a greater sum than it has ever possessed before.

There was skating in the London parks on the 30th Dec., but some ducking also. One of the unfortunates in this way was M. Soyer, the cook of the Reform Club.

The *Art Journal* says that Thomas Moore is in the enjoyment of perfect health, physical and intellectual, and is not living in more than his ordinary retirement.

The discontinuance of the *Railway Chronicle* is the result of the general depression of railway affairs.

A gamekeeper of Lord Scarborough, at Hunsworth and one in the service of the Earl of Lonsdale, at Lowther Castle, were shot by poachers.

The gross traffic receipts on all the railways in the United Kingdom during the past year amounted to £21,683,800; and the aggregate length of railway open, and over which the traffic was carried, was 5950 miles, being at the rate of £1963 per mile per annum.

Vernon, the Chartist, convicted of sedition in 1846, has been pardoned, and released from prison.

Mr. Hepworth Dixon, in his new work on the *London Prisons*, says that the Millbank is the largest prison in England, having so many cells that the corridors to them are upwards of three miles in length. The accounts of business in the Bank of England fill 60 folio volumes a day.

There are upwards of 40,000 male servants in London, out of which number only 45 died of cholera.

The returns of the Board of Trade, for the month ending 5th December, show an increase of exports of £370,000 over the same month in 1848. The increase in eleven months, is 9,682,000. The tobacco imports are largely increased, as well as grain and provisions.

The statement which we took some weeks since from an English paper, that there is no ship-building going on at Liverpool, is now contradicted, this branch of trade having somewhat revived. Messrs. Tonge, Curry & Co. say that, "During the last two months, more contracts have been made, and more keels laid down, than we were prepared to expect." The number of vessels now building in Liverpool is *eight*, with an aggregate of 2,800 tonnage.

The *Times* copies conspicuously from the *Weekly Chronicle* the announcement, that the ministry would early submit a plan for a large extension of the suffrage, which it was expected would fully meet the wishes of many of the liberal members.

The *Times*, *Examiner*, and *Nonconformist*, all would have us believe that we have got through the first half of the nineteenth century. But the press is against them, as well as history and the multiplication table.

The judge of the Blackburn County Court has decided that domestic cats are now to be regarded as valuable property, and the jury awarded 2s. 6d. damages in a suit for killing a cat, the property of plaintiff.

There were 937 miles of railway opened in the United Kingdom in 1849, viz. 750 miles in England, 73 in Scotland, and 114 in Ireland.

Mr. Charles Pearson, M. P., has gone to Paris, to make inquiries on the spot, in regard to the working of the abattoirs and cattle-markets, with a view to the adoption of a similar system, on the contemplated removal of the old Smithfield market.

The children of the ragged school at Clerkenwell, were entertained with a New-Year's feast of roast beef and plum pudding, all of the best quality and in good style, none of the expense being taken from the funds of the school.

Mr. Edward Berwick, Vice President of the Queen's College at Galway, has been appointed President, in the place of Dr. Kirwan, deceased.

It is the prevailing expectation that the judgment of the Privy Council, in the Gorham case, will be in favor of the defendant, and set aside the decree of Sir Herbert Jenner Fust—which will save Mr. Gorham and others to the Church, but leave the Bishop and the Tractarians in a very awkward fix.

DR. ACHILLI.—We have every reason to believe that, as the result of a peremptory demand made by the President of the French Republic, Dr. Achilli has at length obtained his liberty. There is every probability of his being in London immediately; and we understand that measures are about to be taken to invite him to Scotland.—*Scottish Press.*

There is to be, in the second week in March, a grand convention in London, of delegates from all the Wesleyan circuits, which have protested against the course of the Conference. The President of the Conference has issued a manifesto, a copy of which has been sent to every preacher for his signature, in support of the doings of Conference.

The number of Life Assurance companies projected in England during the year 1849, was sixty-three—an evidence of the vast extension of that business.

Dr. Daubeny, Professor of Chemistry at Oxford, has announced that a steamer is to start from Leith about two months before the next meeting of the British Association, with a scientific expedition to explore the geology of Iceland, and return in time to communicate the result to the congress in Edinburgh.

There are only 512,376 voters on the county registers in England, of whom 108,790 are tenants at will, and must vote to please their landlords. It is intended by the Freehold Land Society to make an equal number of freehold voters; and Mr. Cobden tells us that half the amount spent in a year in gin would accomplish the whole. Such is the connection of reforms.

A PHILANTHROPIST.—Such was William Wilson, a Friend, late of Bradford. His father was ruined by the revolutionary war, but his children paid his debts. William retired from business when he had accumulated a fortune of £20,000, and devoted his life to labors of humanity, in which it is believed he spent about £40,000. His personal expenses never reached £150 per annum. He employed his own time industriously in domiciliary visits among the poor, and had two trusty agents in the same business, the whole as methodically conducted as his trade had been formerly. He left but £2,700, which was chiefly given to charitable objects, as his relatives were not in want. The *Leeds Mercury* says:

"Mr. Wilson had great reliance on tracts, and had them printed by tens of thousands! Through his London agent he supplied large parcels of tracts to almost every Temperance Society throughout England and Wales. For nearly two years he furnished the means of providing a temperance missionary in Bradford. He was deeply interested also in the 'prevention of cruelty to animals;' and circulated largely tracts on this subject."

The *Journal of Commerce* has the following extract concerning Dr. Achilli:

ROME, Dec. 8th, 1849.

"I had the unspeakable pleasure yesterday of seeing Dr. Achilli, for a few moments, in his prison. My first question was, 'Have you the peace of Christ in your heart?' 'O yes,' he answered, 'I am happy in the Lord.' I will only add that Dr. Achilli is well,—is confined in the square tower above the great round tower,—is not permitted to leave his prison chamber, —says he is tolerably comfortable,—has books, but not writing materials,—*hopes* to get released, but I have great doubts of it."

The *Jewish Chronicle* says that there was a Jewish service at San Francisco on the Day of Atonement, in which above thirty Jews participated, the prayers being read by a young gentleman from New York. The same paper states that—

"Henry Heine, the well-known baptized Israelite, having been attacked by a severe fit of illness, has again become a Jew, and means to rejoin the synagogue publicly on his recovery."

There are in England 674 Roman Catholic Chapels, 880 priests, 13 monasteries, 41 convents, 11 colleges, and 250 schools. In this country it takes considerably more than 24 schools to supply one college.

At an opening ceremony in a chapel in Birmingham, as *The Church and State Gazette* informs us, "Dr. Ullathorne, Roman Catholic Bishop of the Central District, was assisted in the service by *twenty* attendants, who are now either priests or candidates for priests' orders in the Church of Rome, but were *formerly clergymen of the Church of England.*"

The cholera was permitted to smite but very few ministers of the Gospel, only two Congregational ministers in England, and two or three in Wales.

Dr. Cullen, Principal of the Irish College at Rome, is to be the new R. C. Primate of Ireland, in the place of Dr. Crolly, deceased.

FRANCE.—For the present the peace policy is in the ascendant. Legitimists and Orleanists are again disunited; and in the midst of their dissensions, Louis Napoleon is consolidating his power, and rendering their projects less and less promising.

France has made a treaty with Turkey for the reclaiming of fugitive criminals except for political offenses.

TURKEY.—The Hungarian refugee question is at length settled, with the approbation of the French and English ambassadors. Dembinski and the other Poles who served in Hungary are to be expelled from the Turkish dominions. Kossuth and his companions are to be removed to a fortified town in the interior of Asia Minor, where they are to be kept under constant *surveillance*. For the present, therefore, there is no prospect of the Hungarian hero making his appearance in this country, as it is not likely, if it were permitted, that he will desert his expatriated countrymen. We can only hope that his honorable exile may be of short duration; and that, ere long, the course of events may recall him to his country, and enable him once again to devote his energies to her advancement.

CONGRESS.

THURSDAY, Jan. 24, 1850.

IN SENATE.—Mr. Clay presented memorials praying that Congress will purchase the estate of Mount Vernon for the nation. It ought to be done.

Mr. Dayton reported a bill granting an extension to the Blanchard patent.

Mr. Clay's resolution in favor of purchasing the autograph manuscript of Washington's Farewell Address was taken up and passed, after eloquent speeches from the mover and Mr. Webster. Mr. Davis of Miss. thought the printed copies were sufficiently abundant.

"Mr. Foote had no objection to the resolution, and would be willing to vote millions for the purchase of Washington's Farewell Address, if by so doing the men of the North, the usurpers of Southern rights, who were combined to some extent with traitors in the midst of the South, might be defeated in their incendiary movements; and if they could be compelled to yield to the influence of the sentiments which Washington had promulgated in the Address in question."

The Senate then took up the bill for the more effectual execution of the provisions of the constitution relating to the recapture of fugitive slaves.

Mr. Butler, of S. C., explained the urgent necessity of passing such a bill immediately. The South now lose slaves to the amount of $150,000 annually. He had however but little faith in the efficacy of the bill, unless the good faith and integrity of the people can be relied on to carry out the provisions of the constitution.

"He referred to the legislation of the various Northern States in relation to the recapture of runaways, contending that their laws were intended to evade the constitutional provision, and that, under their operation, it was almost useless to attempt the recovery of a fugitive slave. After citing from the statutes of various States, he said that he had not been able to ascertain what were those of Ohio. The sentiments of her representatives on this floor were very well known. One of them had, in a resolution, declared that when called upon to support the Constitution of the United States, he would do so, with a mental reservation never to support this clause relative to fugitive slaves.

Mr. Chase asked to whom the Senator referred.

Mr. Butler—To you, sir.

Mr. Chase—I never offered such a resolution—never voted for such—never would offer and never would vote for such a resolution.

Mr. Butler said the resolution was imputed to the Senator in a newspaper paragraph.

Mr. Chase thought that when the Senator made such charges he should be careful to have better authority for them than newspaper paragraphs.

Mr. B. acknowledged that the discord and distraction now prevailing upon the question grew out of the result of the war with Mexico, but he felt it due to himself to say that while he advocated the war, and voted supplies in the first instance, that from the time it became a war of invasion he was the only gentleman on his side the chamber who opposed the acquisition of new territory as a fruit of the war. He foresaw that such acquisition would prove an apple of discord, as it had proved."

Mr. Chase, of Ohio, replied. He said the resolution referred to by the Senator from South Carolina was presented to the Convention at Buffalo in 1843, and referred to a committee of which he was a member; that he opposed the resolution, and the committee declined reporting it; but it was introduced by the mover, and adopted by the Convention without any agency of his.

IN THE HOUSE.—Mr. Atherton asked leave to introduce a bill to reduce the rates of postage, and abolish the franking privilege. Objected to.

Mr. Savage's resolution, calling for information concerning the cession of Tigre Island, was discussed and passed.

The joint resolution of the Senate for the election of Chaplains was adopted, and nominations were made.

Mr. Toombs moved that it take the course of the doorkeeper till March '51.

Mr. Jones asked whether it would be in order to make that motion. The Speaker and the House had not yet decided to proceed to an election.

Mr. Carter moved that a doorkeeper and postmasters be elected.

The Speaker decided not in order.

Mr. Carter appealed from the decision of the Speaker—sustained.

Mr. Jones raised a question that Mr. Horner was not doorkeeper, and called on the Speaker to exclude him from the floor.

The Speaker decided against Mr. Jones, who appealed, and after saying that the House by its action had created a life tenure, withdrew his appeal.

MONDAY, Jan. 28.

IN SENATE.—Mr. Seward presented the petition of the Chamber of Commerce for a Branch Mint in New York. Also, the resolutions of the Legislature in favor of a grant of land to the Hungarians, and to all actual settlers.

Mr. Webster said he intended to bring farward his bill as soon as the Report of the Land Office is received.

Mr. Davis, of Mass., from the Select Committee on the Census, reported the bill providing for the taking of the seventh census, which he moved be made the special order for Thursday next.

Mr. Foote objected, and said that for one he was unwilling to transact any of the ordinary legislation of the country until a certain momentous question shall be settled. (Some conversation here ensued.)

The motion to make the bill a special order was agreed to.

Mr. Douglass' resolutions, calling upon the President for all correspondence relative to Nicaragua and Central America, was adopted.

Mr. Mason, of Virginia, made a speech in favor of the bill for the recapture of fugitive slaves. The bill, he said, was based upon two clauses of the Constitution, one guaranteeing to one section of the Union the enjoyment of a certain species of property, the other requiring the extradition of fugitives from labor into one State when fleeing into another. In view of the spirit manifested by the North, he had no idea that the bill if passed would prove any remedy. He believed it would remain a dead letter upon the statute book. The South were compelled to ask the majority to pass, and be governed by a law, executing a constitutional provision against which they had been for some years in revolt. He quoted from an opinion of the Attorney General under Washington, and argued that no individual or authority in a State had a right to interpose between the owners of escaped slaves and the fugitive; that none have the right to inquire whether one is the owner or the other the slave, much less to molest the master in the prosecution of his claim to the slaves; that the master should be permitted to enter any house or grounds for the purpose of capturing his slaves, without being liable to action for trespass; and to use such force as might be necessary to secure the slave without committing a breach of the peace; and if the slave should make resistance, he should be permitted to use such measures as he deemed sufficient to overcome that resistance. These were the rights of ownership; the Constitution did not confer them, they were antecedent to the Constitution, and an incident of property; and when the Constitution recognized slave property, it carried with it all the obligations arising out of the rights of property. This was the only peaceable remedy that suggested itself to him, and if some measures affording effectual protection were not adopted, he would recommend to his people, as a matter of necessity, to provide by law for reprisal upon the property of the non-slaveholding States. There was no other way by which the South could secure redress for the great loss which her people sustained in the intentional failure by the North to execute its federal obligations.

Mr. Seward gave notice of a substitute for the bill, providing, in effect, the same legal remedy and process for the escaped slave, as the white citizen is allowed in a controversy relative to the ownership of property.

Mr. Foote addressed the Senate against the printing of the amendment, not because he objected to printing in the abstract, but because he had a regard for the reputation of the Senator from New York.

Mr. Seward stated that Mr. Chase, who had been called from his seat by the intelligence of a severe domestic bereavement, desired to address the Senate upon this bill. In order to give him the opportunity, he suggested that the further consideration of the subject be postponed until to-morrow.

IN THE HOUSE.—The Speaker presented the legislative resolution from the territory of Minnesota, for the removal of the Chippewa Indians.

Mr. Tuck presented a memorial, praying that national disputes may be settled by arbitration, and asking the government to enter into treaties for a Congress of Nations to arrange the mode.

Mr. Kauffman moved that it be referred to the Committee on Foreign Affairs, and called for the yeas and nays. Carried—ayes 100, nays 99.

Mr. Bayly said a petition had been sent to him asking for the establishment of a monarchy, but it not coming within the provisions of our Constitution, he declined to present it.

Mr. Boyd presented the Constitution of the Mormon State of Deseret. It was ordered to be printed.

Mr. Mason introduced a bill granting bounty in land to those who served in the war of 1812 against Great Britain.

TUESDAY, Jan. 29.

IN SENATE.—Mr. King, from the Committee on Foreign Relations, reported a bill to carry into effect the recent treaty with Brazil.

Mr. Seward introduced, on previous notice, a bill granting land to all emigrants who have taken part in the recent struggles for liberty in Europe.

Mr. Clay then rose, and after a few remarks, introduced a series of resolutions, designed as the basis of a final settlement of the slavery question. They declare the importance of an adjustment of the controversies arising out of the institution of slavery. They propose to admit California as a State, with suitable boundaries, with or without slavery, and to give the same right of decision to the other territories acquired from Mexico, with a declaration that Slavery has not now a legal existence therein; to limit Texas by the south line of New Mexico, and grant her a sum equivalent to the duties she surrendered at the annexation; to abolish the Slave trade in the District of Columbia, so far as relates to slaves brought in for sale, and to guaranty the continuance of Slavery there until both Maryland and the District consent to its abolition, and then to make compensation to the owners of slaves set free; to make more effectual provision for the recapture of fugitive slaves, and to recognize the continuance of the slave-trade between the States. After reading and commenting on the resolutions severally, Mr. C. observed that they involve no sacrifice of principle on the part of the North (a grand mistake!), but only of *feeling*: and that, in view of all the circumstances, it is to be expected that the Free States will be more liberal than the Slave States in concessions, for the sake of harmony; as with the former it is a mere abstraction, while with the latter their all is involved. The North, too, is the more powerful, and greatness and magnanimity should always go together. Mr. Clay concluded with a most eloquent appeal in behalf of harmony, peace, mutual concessions, and forbearance, for the sake of the Union. In the course of his remarks he exhibited a sacred relic—a piece of the coffin of Washington—presented him this morning, and submitted some thrilling observations relative to the illustrious dead, and the spirit which he, if upon the stage of action, would urge in the settlement of the momentous question under discussion. He moved that the resolutions be made the special order for Tuesday next.

Mr. Rusk regretted that the Senator from Kentucky had thought proper to offer up a portion of the rights of Texas, as a peace-offering to the spirit of aggression upon the rights of one-half the States of the Union. He would only say now, when the question comes up he would undertake to prove that the boundary of Texas is the Rio Grande; and that any attempt on the part of Congress to take from her any part of the territory this side of that limit, would be as dishonorable as an attempt to deprive her of her whole territory.

Mr. Foote said there were certain views of Constitutional law, expediency of certain actions, and so forth, suggested in the resolutions, to which he could not assent. For one thing, he was not satisfied with the resolution which asserts that it is not expedient to abolish Slavery in the District. He believed it to be more than inexpedient—that it would be a gross fraud upon the people of the entire South. As a compromise, however, he would agree to the proposition to receive California into the Union as a State.

He asserted that the faith of Congress was pledged to all the Southern States, and not Maryland alone, for the preservation of Slavery in the District.

Mr. Clay—Suppose Slavery be abolished in Maryland to-morrow, have we no power to abolish it here?

Mr. Mason could not allow the resolution of the honorable Senator to pass unnoticed for his part. He regretted that the Senator had felt himself authorized to offer such a scheme of compromise. The proposition to organize a territorial government at once, was the only one to which he could lend his countenance. He denied that slavery is now abolished in the newly acquired territories; that proposition had never before been conceded by any Senator from a Southern State. Assent to the proposition would concede the whole controversy.

Mr. Davis, of Miss., said he would never consent to any compromise except that which extends the Missouri Compromise line to the Pacific Ocean. He threw out a reflection upon the course of Mr. Clay as a Senator from a Slave State.

Mr. Clay replied briefly to the reflections cast by the Senators from Virginia and Mississippi. "I tell these gentlemen that I know my duties, and I mean to express my opinions, fearless of all mankind. Coming from a Slave State, as I do, no earthly power can ever compel me to vote for the positive introduction of Slavery, either North or South of the Missouri Compromise,—*No, Sir*—No!" (Great applause.)

Mr. King complimented the motive of the Senator from Kentucky. He deprecated agitation, and exhorted Senators to maintain a spirit of courtesy and kindness in the debate. He spoke against a portion of the resolutions, but in favor of territorial governments.

Mr. Rusk spoke of the agitation of measures for the purpose of making political capital.

Mr. Clay—Does the honorable Senator impute to me such motives?

Mr. Rusk—*No, sir!*

Mr. Downs objected specially to the assertion that the Slave trade should be abolished in the District. He considered the whole proposition a compromise entirely on one side.

Mr. Clay desired to say that these were not abstract propositions, but designed for positive action, by reference to appropriate committees, who shall report bills.

Mr. Berrien yielded every consideration of respect to the spirit of patriotism and conciliation in which, he knew, the resolution had been conceived; but he would not have it for a moment supposed that he could acquiesce in the proposition which they contained.

Mr. Butler also expressed his objection to the resolutions. They proposed no compromise.

MR. CLAY'S RESOLUTIONS.

It being desirable, for the peace, concord, and harmony of the Union of these States, to settle and adjust amicably all questions of controversy between them, arising out of the institution of Slavery, upon a fair equality and just basis, therefore—

1. *Resolved*, That California, with suitable boundaries, ought, upon her application, to be admitted as one of the States of the Union, without the imposition by Congress of any restriction to the exclusion or introduction of Slavery within those boundaries.

2. *Resolved*, That as Slavery does not exist by law, and is not likely to be introduced into any of these territories acquired by the United States from the Republic of Mexico, it is inexpedient for Congress to provide, by law, either for its introduction into, or its exclusion from, any part of the said territory; and that appropriate Territorial Governments ought to be established by Congress, in all of the said territories, not assigned as the boundaries of this proposed State of California, without any restrictions or condition on the subject of Slavery.

3. *Resolved*, That the western boundary of the State of Texas ought to be fixed on the Rio del Norte, commencing one marine league from its mouth and running up that river to the southern line of New Mexico, thence with that line eastwardly, and continuing in the same direction, to the line as established between the United States and Spain, excluding any portion of New Mexico, whether lying on the east or we t of that river.

4. *Resolved*, That it be proposed to the State of Texas, that the United States will provide for the payment of all that portion of all the legitimate and *bona fide* public debts of that State contracted prior to its annexation to the United States, and for which the duties on foreign imports were pledged by the said State to its creditors, not exceeding the sum of —— dollars, in consideration of the duties as pledged, having been no longer applicable to that object after the said annexation, but having thenceforward become payable to the United States; and upon the condition, also, that the said State shall, by an appropriate and authentic act of her Legislature, or of a Convention, relinquish to the United States any claim which it has to any part of New Mexico.

5. *Resolved*, That it is inexpedient to abolish slavery in the District of Columbia, while that institution continues to exist in the State of Maryland, without the consent of that State, without the consent of the people of the District, and without just compensation to the owners of slaves within the District.

6. *Resolved*, That it is expedient to prohibit within the District the slave-trade, in slaves brought into it from States or places beyond the limits of the District, either to be sold therein as merchandise, or to be transported to other markets without the District of Columbia.

7. *Resolved*, That more effectual provision ought to be made by law according to the requirements of the Constitution, for the restitution and delivery of persons bound to service or labor in any State, who may escape into any other State or Territory of this Union.

8. *Resolved*, That Congress has no power to prohibit or obstruct the trade in Slaves between the slaveholding States, and that the admission or exclusion of slaves brought from one into another of them, depends exclusively upon their own particular laws.

IN THE HOUSE.—Bills were reported regulating brevet rank, for the relief of the captors of the frigate Philadelphia at Tripoli, to establish reciprocal free trade in certain articles with Canada, to compute mileage by the nearest mail route.

LITERARY.

The subscription list of the *Methodist Quarterly Review* already numbers three thousand subscribers, and increasing. This is a creditable result of the industry and talent with which it is conducted, and the cheapness of the price, $2 a year, meeting both the literary demands and the economical habits of the people for whom it is chiefly designed. We are glad to learn also that it is extending its circulation among the intelligent and candid of other denominations.

We ought to have noticed before that the *Christian Review*, a long-established periodical of the Baptists, has been removed from Boston to New York, and is to be published at the office of the *New York Recorder*, as a first class religious quarterly. The able editor of the *Recorder* is to have the assistance of Rev. Dr. Williams, of this city, and Professor Gammell, of Brown University. We hope this work will be able to draw out and combine the known talents and literature of the Baptists in such a way as to secure an extensive patronage in the only way that patronage can be secured in this country, by meriting it. And we have little doubt that such will be the result; for if Baptists are like other people, there will be plenty of men ready to put forth their best efforts to write in a Review that is led by such men as Dr. W. and Prof. G.

The long list of books published by the Am. S. S. Union, found in our advertising columns, would have been greatly enhanced in value had the names been classified in some way, either alphabetically or by sizes, subjects, or some other rule. A capable clerk would arrange the names in an hour or two, and the utility of the list would be doubled. It is of course the duty of every superintendent or librarian of a Sunday-school to compare this list with the catalogue of books now in his library—a task indeed in the present form of the list! A good library is an excellent thing in a Sabbath-school, and it is necessary to keep adding new books to keep up the interest. And the Am. S. S. Union ought to facilitate this by convenient catalogues.

Messrs. Little and Brown, of Boston, have become the publishers of the venerable *North American Review*, and have sent an agent, Mr. Bradbury to this city to obtain subscribers. As the only American authority that has taken ground against the rights and honor of the Hungarians, we should think the patronage it might obtain would be rather "select," and quite "conservative." Bishop Hughes should subscribe, and the editor of the *Courier & Enquirer*.

We learn from the *Tribune*, that Miss Margaret Fuller, now styled Marchioness Ossoli, has a work in preparation on the recent revolutions in Italy. It will probably be published before the close of the winter, simultaneously in New York and London.

Bradbury and Evans, London, announce for March next, "a new weekly miscellany of general literature, conducted by Mr. Charles Dickens."

The *London Patriot*, Dec. 31, copies from *The Independent*, of Dec. 6, the principal part of the leading editorial article on the opening of the grave of John Dixwell, the Regicide.

The *National Preacher*, for January, commences a new volume, under the editorial care of Rev. F. C. Woodworth, and is embellished with a portrait of Rev. Dr. Spring. It contains two sermons, one by Rev. R. S. Storrs, jr., "God's Moral System superior to the Material;" and one by Dr. Spring, on "The Responsibility of Hearers;" the latter copied, "by permission of the publishers," from the "Power of the Pulpit."

The London *Baptist Magazine*, for January, has a portrait of Baptist Noel, which some of our English friends think quite a good likeness. The first seven articles make but sixteen pages.

GENERAL NEWS.

NEW YORK CITY NEWS.—The "freedom of the city" was presented to Capt. Cook, at the City Hall, on Thursday, by the Mayor, in honor of his heroic efforts in saving the ship's company of the Caleb Grimshaw. The ceremony consisted in the presentation of a gold box, with a speech. The *Journal of Commerce* says:

"In its ordinary use and acceptation among us, we take it, that the term is significant of nothing more than the extension of an honorable welcome on the part of the city authorities, to such persons as have recommended themselves to public regard by successful exertions in the cause of patriotism or humanity."

Accompanying the box was a copy of the resolutions, most elegantly engrossed, and set in a gilt frame. The merchants propose to make a still more substantial gift of a purse of $3000 in gold.

The *Chamber of Commerce* have adopted a memorial to Congress in favor of a Mint in this city. They represent that, so long as New York concentrates most of the foreign commerce of the country, it must be the receptacle of most of the specie from abroad; that in 23 months ending Nov. 30, 1848, the amount paid for duties at our Custom-house was $35,360,000; all in specie, being more than two-thirds of the whole revenue from customs; that the city receives from one-half to three-quarters of all the foreign coin imported from Europe, two-thirds of all the gold sent from California, and one-third of the gold furnished from the interior by emigrants for re-coinage; and that the $24,153,000 of specie imported in the year ending Nov. 30, 1847, was received at various points as follows:

At Boston,	$12,814,000
" New York,	8,732,000
" Philadelphia,	256,000
" Baltimore,	170,000
" Mobile,	200,000
" New Orleans,	1,523,000
" All other ports,	458,000

New York and Boston receiving 21 millions, all to be sent to Philadephia, which receives only $256,000.

A writer in the *Journal of Commerce* thinks it practicable to dispose of the vagrant children of the city at once, by obtaining authority to bind them out in the country until they are 21, and then employing suitable agents to travel and find places for them. This scheme, he thinks, could go into operation at once, and without the enormous expense of an adequate Reform School, which, when built, will be but a great sore in the body of the State. He says:

"Recently one family in Massachusetts procured through a friend in Boston, a boy or a girl, who proved a comfort and convenience; and immediately some eight or ten families sent orders for as many more children, all of whom were immediately supplied; and now, instead of wallowing in the filth and sin of Boston, they are preparing to be good members of New England Society. If one township, or rather parish, purely from interested motives, took up a dozen of these children, will it be thought impracticable by an efficient agency, to find places for three or four thousand in our whole country; and if it be comes necessary, could we not successfully appeal to higher motives in the accomplishment of an end so desirable?"

The mails sent by the Canada last week contained 64,301 letters, of which 25,000 were mailed between 9 o'clock and 10½, when the mail closed. Such is the increase of correspondence between the two continents, even with the enormous *tax* of 24 cents postage. The postage on these letters, supposing them all to be single, would amount to $15,432. At two cents, $1286 would have paid a rich freight. What would be the increase of correspondence at that rate? And what miserable policy to *obstruct* this interchange by such an impost!

The termination of the Erie railroad is finally fixed at Dunkirk, and the road is to be finished by May, 1851. Proposals for the whole remaining work, 120 miles, from Hornellsville to the Lake, are to be sent in by the 1st of February.

A brilliant launch took place on Monday morning of three steamers, from the ship-yard of W. H. Brown: the *Boston*, a small-sized boat, destined for the river Sacramento; the *New World*, 600 tons, fully equipped and ready for sea, to ply to Chagres; and the *Arctic*, belonging to the Liverpool line, rating 3500 tons, the most stupendous ship ever built in America.

Mr. Maxwell, the Collector, on Saturday, discharged from the Custom-house 40 laborers, 30 boatmen and temporary employees, and about 100 weighers, measurers, inspectors and clerks. This was done in pursuance of peremptory orders from the Secretary of the Treasury, in order to meet the requirements of the law of last session, reducing the expenses of the customs. The persons dismissed are informed that no charge is made against their fidelity.

The subscriptions towards a testimonial from the merchants of New York to Captain Cook having reached eight thousand dollars, the committee propose to appropriate the amount as follows: to Captain Cook $5000, the first mate $700, second mate $400, the carpenter $350, to each seaman $125, each ordinary seaman and boy $100.

The Merchant's (Bain's) Telegraph to Boston is to be extended at once to Portland, where it will meet a line to Halifax, not controlled by F. O. J. Smith.

The building of the Astor Library is commenced. It will be a stately hall, calculated for 100,000 volumes, built at a cost of $75,000. Its site is in Astor Place.

A meeting of some of our best citizens was held on Saturday last, at the Mayor's office, the Mayor in the chair, to take measures for an application to the Legislature to establish an effective institution for street vagrants. They propose to take children from their parents who do not provide for or train them properly. The following gentlemen are a committee to mature a plan, who will report in the course of a few days viz: Governor Bradish, Benj. F. Butler, Judge John Duer, Dr. Russ, Dr. Rodgers, Peter Cooper and Francis Tillou.

Watson G. Haines, the sailor advocate of the abolition of flogging in the navy, is in town, getting up a meeting, which will come off in a few days, and be addressed by distinguished citizens.

The expenditure for salaries in the Free Academy for the year 1849 was $10,600; the cost of the establishment $90,649; number of pupils 197.

The Managers of the House of Refuge have petitioned the Common Council for permission to sell their premises at the foot of Twenty-third street, E. R., and remove to the upper part of the island, where there is more room; in order to effect a proper classification of the inmates, according to age, character and improvement. They can then take in at once 1000 of the 3000 neglected children reported by the Chief of Police.

A special committee has been raised by the Common Council, to look after the distressed emigrants whom the Commissioner of Emigration refuses to provide for.

The New York Gas Company now declare that they have during the last year laid more than six miles of mains, and at this time have forty-five miles of gas mains below Grand-street, at an expense of $300,000. The Company have spent a million in finishing their new works on the East river, and their arrangements will enable them *in future* to supply gas equal to any demand, and of a quality that will give entire satisfaction. We shall be glad to *see* it.

Collins's new Liverpool line of steamers will commence running on the 6th of April.

There are at present 281 boys and 71 girls, inmates of the House of Refuge—said to be more than sufficient to fill it to its utmost capacity. Measures are in contemplation for the removal of this establishment to a location farther from the city.

The catalogue of Union Theological Seminary shows an aggregate of 92 students. In senior class, 31; middle class, 20; junior class, 41.

CHANCE FOR SETTLEMENT.—On the 28th of March next, there is to be a public sale of lands, 3000 acres, belonging to Kenyon College, situated in the village of Gambier, five miles from Mount Vernon. In the village there are two Grammar schools, a College and Theological Seminary, and an Episcopal church, having each commodious and appropriate buildings. The lands are divided into lots of convenient size, the most remote of which are within one mile and a quarter of the college and church. More than 1000 acres are under improvement.

A HEALTHY COMMUNITY.—A person belonging to a congregation of about fifty families in Massachusetts, writes: "On Saturday the funeral of Mr. —— was attended in our meeting-house. It was the fourth person who has been brought here to be buried since there has been a death among our own people. It is a year last April since there has been a death within the bounds of our parish. Mr. —— died in August, 1848, but he was away from home, and since that there has not been one death among our people."

Prussia has adopted a Cheap Postage system.

BRAZIL.—The President has proclaimed the ratification of a treaty with Brazil, by which our government becomes responsible for the payment of citizen's claims against Brazil, in consideration of which Brazil pays us five hundred and thirty thousand dollars, and 6 per cent inter

Editors' Table.

THE WAR WITH MEXICO REVIEWED. By Abiel Abbott Livermore. Boston: Wm. Crosby & W. P. Nichols, 111 Washington-street. 1850.

It is perhaps enough to say of this book that the Committee of Award, consisting of Hon. SIMON GREENLEAF, LL.D., Rev. WILLIAM JENKS, D. D., and Rev. BARON STOW, D.D., adjudged to it the premium of five hundred dollars offered for such a treatise by the American Peace Society. The volume is accurate and complete in respect to statistics and authorities, and may therefore be taken as a reliable history of the causes, the motives, and the general conduct of the war, so far as these can yet be known. It is written in a terse and vigorous style, and administers throughout a scorching rebuke to all who were engaged directly or indirectly in fomenting or in prosecuting a war of conquest "for spreading over new parallels of latitude the blight of national injustice and eternal wretchedness." In its facts, its spirit, and its appeals, the book is one grand argument for Peace. We hope it will be circulated widely among the people, and that a copy will be sent to every member both of the late and of the present Congress.

DARK SCENES OF HISTORY. By G. P. R. James, Esq. New York: Harper & Brothers, Publishers. 1850.

We know Mr. James only as a prolific writer of romances, most of which we have never read. His "last novel" is always in the hands of the news-boys at the steamboat docks and railroad depots. Perhaps convinced of the adage that "truth is stranger than fiction," he has now betaken himself to history, which however he sketches with the air of romance and the drama, without the least reference to authorities for facts which will be new to many of that class of readers with whom he is a favorite. But he has acquitted himself well in this department, and the book, abounding as it does in thrilling incident, will furnish to the class aforesaid more profitable reading than they are wont to enjoy, and may possibly awaken in them some relish for truth.

THE SCHOOL SONG AND HYMN BOOK; Designed for general use in Schools, Academies and Seminaries. Edited by N. Brittan and L. H. Sherwood New York: A. S. Barnes & Co. 1850.

This collection of upwards of 350 pieces will meet, in a great measure, the demand for such a book which has been created by the general introduction of singing into common schools. The words are given without music, but at the head of each piece reference is made to one or more appropriate tunes. The pieces are quite diverse in character, and are adapted to a great variety of occasions. It is well for children to be made familiar with such excellent sentiments as are embodied in this book, under the pleasant associations of the singing school.

THE GALLERY OF ILLUSTRIOUS AMERICANS, containing the portraits and biographical sketches of the most eminent citizens of the Republic, since the death of Washington. C. Edwards Lester, Editor. Number First, Taylor. Published from Brady's Gallery, 205 Broadway, New York. 1850.

The conception of a Gallery comprising sketches and portraits of the eminent men who illustrated our national history during the last half-century, executed throughout with the same elegance and upon the same magnificent scale with the number before us, is truly a grand one; almost too grand, we fear, to be actualized at present. The fact that General Taylor (or President Taylor, as he should now properly be styled) has been selected as the subject of the first number seems to show a felt necessity for taking advantage of his present notoriety and prominent position to secure its adequate circulation; and it thus excites an uneasy apprehension that, the popular susceptibility to the beauty of art not being sufficient to ensure the sale of so noble a work, it may fail, through lack of 'encouragement,' when it comes to the notices of the retired theologians and scholars whose unheralded names have been to the thoughtful the true *lumina civitatis*, or even of the statesmen and military men whose active pressures are no longer felt upon society. We shall rejoice however to be disappointed in this; and to be able from month to month to welcome and to chronicle the appearance of the numbers.

The one before us is truly, as we have said, in the highest style of the arts—daguerreotypic, lithographic, and typographic—employed in its preparation. Its likeness of the President is admirable; and the letter-press brief, appropriate, and comprehensive. We wish its projectors and conductors all possible success in their enterprise; and our readers the taste and good sense to avail themselves of such labors.

THE AMERICAN POULTRY YARD; comprising the Origin, History, and Description of the Different Breeds of Domestic Poultry, with complete directions for their breeding, crossing, rearing and fattening, and preparation for market, &c., &c. By D. J. Browne, with an Appendix, &c. C. M. Saxton. pp. 322.

Let no man turn up his contemptuous nose at this Treatise until he has traced the manifold relations of eggs and capons to cake, company, and civilization. Banish the barn-yard, and the universal aldermanhood would shrink and grow lean; cup-cakes and sponge-cakes, omelets, whips, and legionary confections, would become mere dreams of remembrance.

Every friend of the trencher, every notable housewife, complacently glorious amidst stacks of praised and devoured cake, has an interest in this book. There is therefore a certain interest which every civilized community should take in the progress of the great art of fowl-breeding.

There are striking analogies, also, which should be noticed by every comparative psychologist. The doctrine of transmigration has some of its strongest proofs in the Kingdom of Poultry. The glowing comb, the haughty carriage, the resplendent tail-feathers, and ostentatious crowing of the lord of the barn-yard creation, reveals to the sagacious reasoner either the origin or destination of many other "lords of creation."

Nor can one mistake the resemblances traceable in the gentler sex of hens. Some there are industrious only in scratching and cackling, but nervous, gadding, restless; never content at home, never so happy as when at work in a new-made garden; and sagacious always of the very spots which are most precious in the owner's eyes. Are these the types of human busybodies, or are these resemblances only accidental? Others are discreet, domestic, prolific, useful and happy hens, human and feathered. Many there are neglectful. Some fowls are laborious egg-layers, but poor setters; others disdain the pains of laying, but are quite willing of a leisure summer's month to set awhile upon other eggs.

In the management, too, of their families, can any candid man resist the evidence of resemblances and affiliation between hens and humanity? Here a hen walks forth from her nest with but a single chick; the whole farm is too small for her anxious spirit. On this one precious pledge she bestows more clucking, more research and scratching, than a discreet old matron of many broods would upon five annual generations! And after all, what is the little brat good for—lazy and worked for, but never taught to work, it lives a few months petted and spoiled—dies of neglect, or is anatomized by some science-loving weasel! Other, and unnatural hens there are, to whom the vast brood of peeping, chirping chicks is but a burden. They seem to have thoughts of their own, and are perplexed and interrupted by the cares needful for their household. Could we pry into the secrets of this race, doubtless there would be found to be literary mothers, too busy for the general good to have much time for special duties. We cannot stop now to draw out these analogies, so well worthy the study of mental philosophers; else we should exhibit the distinctions of rank, race and culture, in this interesting kingdom. There are nice questions of pedigree, there are points in relation to feathers and topknots, combs and spurs, tail-feathers and wing-feathers, neck-hackles and toes, which are worthy the attention of any Calhoun of the barn-yard. The more savory but homely considerations of fattening, slaying, dressing, selling, stuffing, cooking, carving, distributing, eating and digestion, must be left to our readers' own reflections. Meanwhile, any man that owns a hen, or has a coop in prospect, may buy this book, certain of his money's worth. Book-farming and book-fowling are better than nothing. *

THE AMERICAN ALMANAC AND REPOSITORY OF USEFUL KNOWLEDGE, FOR THE YEAR 1850. Vol. 21. Boston: Charles C. Little & James Brown. 12mo. pp. 348.

This well-established and useful almanac was laid on our table a few weeks ago, and we intended to give it an early notice; but unfortunately our copy was *borrowed without notice*, by some unknown person. Finding at length that it is impossible to keep up a well-conducted weekly newspaper without the "American Almanac" at hand, we have purchased a copy, and now wish to give, in a few words, the result of such examination as we have made. The first thing which we commend is the care of the compiler in keeping up the established habits of the work, so that we may be sure to find in the Almanac this year what we have been accustomed to find in it. An almanac is chiefly wanted for its tables, statistics, and chronological summaries. To enrich and complete these, bringing them down to the latest date possible, and using the utmost exertions to secure their accuracy to an iota, should be the leading aim of the compiler. In this view, we do not recognize the propriety of occupying near twenty precious pages with a scientific treatise on "Radiant Heat," which we should have been pleased to see where it would have been in place, in Silliman's *Journal of Science*. We are glad to see the pains taken in correcting the United States Calendar to a later date than heretofore. The accounts of the doings of Congress, and of the several States, are full and improved. We should be glad to find in each successive year the best available statistics of the yearly increase of the agricultural and manufacturing products of the country.

A MEMOIR OF LADY COLQUHOUN. By James Hamilton, D.D., Author of "Life in Earnest," &c. New York: Robert Carter & Brothers. 1850.

This memoir of one who was a pattern of humility, benevolence, and Christian devotion amid the temptations of wealth and fashionable society, will not only be profitable to those similarly circumstanced, but edifying to Christians in every position of life. It is a gratifying exhibition of the power of Divine grace and the beauty of evangelical religion.

THE FATHERS OF NEW ENGLAND; An Oration delivered before the New England Society of New-York, Dec. 21, 1849, and published at their request. By Horace Bushnell. New York: Geo. P. Putnam, 155 Broadway. 1850.

We have barely room to announce the publication of Dr. Bushnell's oration, wherein Religion is set forth in her peculiar glory, as the mother of all true wisdom, heroism and greatness among men. An extract from the oration will be found on our first page.

THE PASTOR'S WIFE.—A Memoir of Mrs. Sherman, of Surry Chapel. By her Husband. Robert E. Peterson, Phila.: Carter & Brothers, New York. 1849.

A chaste and beautiful tribute to the memory of an eminent saint from one who best knew her interior life. It has had a wide popularity in England.

THE SOLACE; or Afflictions lightened. By Rev. Timothy Alden Taylor. Boston: James French. 1849.

A little volume, rich in instruction and comfort to all classes of mourners.

BOGATSKY'S GOLDEN TREASURY

The Messrs. Carter have published a neat pocket edition of this excellent *vade mecum*.

BOOKS OF THE MASSACHUSETTS SABBATH-SCHOOL SOCIETY.

We have received from Mr. Dodd, agent for the Mass. S. S. Society, a number of new volumes for Sabbath-school libraries, which we can barely notice by their titles:

THE TEACHER'S GEM; or Stories for my Class.
THE LENT ARM CHAIR; or A Gift to my Scholars.
PEACEFUL AND HAPPY.
THE YELLOW FAN, and other Stories.
THE SWEDISH SHEPHERD BOY. Translated from the German. (A reprint from the London edition.)
ELIZA SCOTT ROSS. An authentic narrative. (From the London edition.)
ADDRESSES TO CHILDREN, with Introductory Suggestions to Ministers and Teachers. (From the London Edition.)
COUNSELS TO YOUNG MEN. (From the London edition.)

Some of these books are embellished with very neat wood-engravings. Those which we have found time to examine are well-written, entertaining and truthful. We advise Sabbath-school teachers, when making up their library sets, to examine the publications of the Massachusetts Society, which are not emasculated in their theology to suit an undenominational basis, but inculcate good wholesome Puritan doctrine, so far as they have occasion to touch upon points of doctrine at all.

THE PARLOR BOOK; by J. T. Headley. 1850. The several numbers of the Parlor Book, edited by Mr. Headley, are here bound up in the form of an annual, with a number of beautiful engravings. It would have been more just to the public to have announced the book as *Edited* by Mr. Headley, instead of conveying the impression that it is a new work from his pen. The book is quite equal to many of the annuals got up expressly for the season; but we despise all petty tricks of trade. It should be sold for just what it is.

PRACTICAL.

For the Independent.

GUIDE-BOARDS.

Have you ever found yourself at a loss, while traveling in a newly settled country, which of two diverging roads to take? No house is to be met for many a mile, no traveler passes to relieve your perplexity. What shall be done? Go forward at a venture, and travel a great distance, with the risk of finding that you turn further aside at every step from your place of destination, and with the peril of a necessary return to that very spot to take the other road, when night is already fast approaching? What would you not give for a guide-board to put an end to your painful doubts? So is it desirable that, along the way of life, guide-boards be found to show the traveler which, of all the roads that meet his eye, is the path to heaven.

Christians are to serve the useful purpose of such way-marks. Well is it for the world that the Church of Christ thus aids the traveler to distinguish the way of salvation from the unnumbered roads to perdition.

But way-marks may have serious defects. You find one placed at such an angle, that you must make use of trigonometry to know whether it gives the direction of this, that, or the other of the roads, at the intersection of which it stands. It does some good when explained by exact surveying, or when some kind neighbor comes to your aid and interprets the sign-board; but you must wish that it were really a way-mark. Sometimes again you see a guide-board nailed in the middle to a post, with the name of a town distinctly lettered, but as you enter the road just there at a right angle, you need to know whether to turn to the right or left. This you cannot learn from the guide-board. The letters, to be sure, read only in one direction. This however is no clue. Once indeed the writer saw a precise remedy for this evil in the inversion of the letters, which the painter's ingenuity had made so as to be read from right to left. But this mode is not usually adopted. And when we find a guide-board so conveniently indefinite, that it points the traveler both ways along the same road, we might as well have none. Sometimes again, through the exuberant activity of mischievous urchins, or the rusting of nails, the board happens to lie on the ground, pointing in just no direction whatever, or it hangs yet to the post by a single nail at one end, and swings to and fro, directing the traveler mainly down into the earth or up to the sky, very much of course to his edification! Sometimes we find another form of annoyance, as we travel on a cold rainy day over a road unknown to us, we see at a distance one or more diverging routes. Which road must we take now? "Thank God, there is a guide-board by the side of the way!" we exclaim. It stands on a bank just so far from the path that it cannot be read distinctly on a rainy day from the carriage. "No matter, it is a guide-board, and will relieve our perplexity." We alight and hurry through the mud and rain to the desired spot, and find that we are just as wise as we were before. The board has been lettered *but too often, or else not often enough*. Storms have effaced a large part of the last superscription, and the letters of a preceding name thrust some of their portions into notice whenever the later coatings of paint have worn off, so that you have a perfect jumble of fragments of letters which defy the most prying and patient research, aided although it be with two pairs of spectacles. The light that is in that guide-board is darkness.

Let not the way-marks of Christian life and influence be useless guides. Let no Christians stand so obliquely at the intersection of roads as to guide the perplexed inquirer at the same time in two or three wrong directions. Let none stand in the path leading from the city of Destruction to the New Jerusalem, and exhibit the correct name, but without some index to show the unenlightened whether they must turn to the right or to the left. Let none suffer the direction, which they are charged to show forth conspicuously, either through the mischief of others or their own neglect, to lie in the mire by the wayside, the jeer of every traveler. And let none, while they stand to uphold the superscription of grace pointing men toward heaven, suffer that superscription to be effaced, and the underlying inscriptions of sin to peer out blended with here and there a fragment of the true direction, making altogether such an undecipherable medley as Satan would not grieve at all to find at every mile of our path through life. Let the life of Christians give luminous guidance to the wandering and lost, and the wrested attestation to their fidelity shall be—"These men are the servants of the Most High God, which show unto us the way of salvation." N. T.

Special Efforts to Promote the Work of God.

BY THE LATE REV. W. C. WALTON.

"In order to help the cause of God in *any* way, it is requisite THAT WE CHERISH A LIVELY INTEREST IN THOSE THINGS WHICH AFFECT THE WELFARE OF THE CHURCH. We read that 'Zebulon and Naphtali jeoparded their lives in the high places of the field.' *They were deeply interested in the cause.* While Reuben, it is recorded to his shame, 'Reuben abode among the sheep folds, and Gilead remained beyond Jordan; and Dan and Asher remained at the sea shore' among their ships, deeming their commercial business of more importance than the cause of God! Such is the spirit of many professors of religion at the present day; and these are the persons who are continually saying 'we can do nothing!' They have time, and energy, and ability for other things, but none for promoting the cause of God. The interest they feel is in reference to other objects. Why then do they not *class* themselves accordingly? Why not throw off the mask, and profess to be, what they are in the sight of God 'the children of this world'? For, 'if any man love the world, the love of the Father is not in him.' 'He that is not with me, is against me.' Those who are with Christ, and who are to gain that victory which will extend his empire over the nations, are described as 'called and chosen, and *faithful*.' Now, suppose a soldier to go out to battle when the interests of his country are at stake, and to feel no concern or solicitude as to the result of the contest, could he be safely depended on to render any important service? What would an army of such soldiers be worth? Would they not be rather dangerous to the cause, than otherwise? And what shall we say in regard to those professors of religion whose hearts are so set upon the world, that they can feel no interest in anything else; so *full* of the world as to have no place for a disinterested concern for the glory of God, or the salvation of men? What can we expect from them? Can they be safely trusted with the concerns of the kingdom of Christ?

"The interest we feel in reference to this object should be PARAMOUNT, so as to control our regard to all other interests, producing a willingness to make sacrifices and to render personal services whenever they are demanded. It ought also to be HABITUAL, not confined to one, or a few meetings or special efforts, but extending to *every* meeting and *every* effort. And the question should be asked, what can I do to increase the efficiency of every means employed to promote the work of God? A punctual attendance at all the meetings is highly important. If the impenitent see the members of the church absent, through apparent indifference, or driving after the world, instead of giving at least the sanction of their presence to the meetings, they will feel less concerned to attend; for 'surely' they will think, 'if it were a matter of much importance, these members of the church would be there.' And if they cannot be induced to come where the truth is dispensed, of course they cannot be benefited by it. In this as well as in other ways, SOULS MAY BE LOST WHO MIGHT BE SAVED. It should be a prominent object with Christians to fill up the meetings. The mere report of full and crowded meetings, will bring many to attend. On the other hand, if they hear that the meetings are thinly attended, it will be taken for granted they are uninteresting, and few will be disposed to go. These as well as other obvious considerations ought to lead every Christian to the fixed determination to attend every meeting, when it is possible to do so, without neglecting *some more important* duty. In taking leave of this part of the subject, I would simply ask the question—how would it look for a soldier or an officer to absent himself from his company when that company was called out to battle to make a special effort against the enemy! Would it be deemed patriotic?"

Poor, but Rich in Faith.

Mr. Le Brun, of Port Louis, Mauritius, mentions the following very gratifying instances of Christian liberality among the poorest of his flock:—

We are now busy in collecting shillings and pence for the chapel. The other day a poor African came to my door, with his two children—the one eight, the other ten years old. "Well, my good man," I said, "what do you want?" "Sir, I was yesterday at chapel, and I heard you say that you would be happy to receive some triflings for the debts of the chapel. Well, sir, on my way home I was saying to myself, could I not do something? Could I not give two shillings?—my conscience said, Yes, and more too—thou couldst easily give eight shillings. Those little boys of mine said they must also give something too, and they have brought me two shillings each." So I received twelve shillings.

A poor woman, who used formerly to pay one shilling every month, had not made her appearance for this purpose during the year, though she attended regularly at the chapel. I said nothing to her, knowing her poor circumstances; but at length she came to see me. "Well, *Mary*," I said, "I have not seen you bringing your shilling regularly every month, as you used to do." "No, sir," she replied, "but I am now come to pay for the year, and two months more, for I did not pay the last two months of the other year;" and she then placed in my hand fourteen shillings. "My good woman," said I, "that is too much for you to give; I know you are poor: take half of this money back." "No, sir," she said, "I cannot: the money is not mine—it is the Lord's;" and I could not persuade her to take back even one shilling.

Religious Papers.

The Boston Watchman says that Rev. Dr. Malcom, in a sermon which he preached on the last Sabbath of 1849, said to his people that, to have their religious denominational paper in every *family in the congregation*, is a Christian duty. Having dwelt on the influence of such a paper in promoting piety, intelligence and benevolence, he expressed a readiness, if necessary, to become responsible for the money required to place it in every family in his society; an example in one of the most energetic men in the church, who well understands how to benefit the people, that all pastors may imitate.

PEACE AND WAR.—The Rev. Mr. Monteith, late of Alnwick, on his way from London, called on the Rev. James. Hervey. Being asked by him, What news in the city? he replied, "Every thing is preparing for war." Upon which Mr. Hervey said, with much sweetness and composure, "Well, God will keep him in perfect peace, whose mind is stayed on him, because he trusteth in him."

Which three letters in the English alphabet are the most forcible? N R G, (energy.) Which two the most hateful? N V, (envy.) Which two contain the least? M T, (empty.) Which four the most corpulent? O B C T, (obesity.) Which two the most faded? D K, (decay.) Which four have a title of honor? X L N C, (excellency.) Which three the most wearisome? N U E, (ennui.) Which five are a popular doctrine? X P D N C, (expediency.) Which three are a mournful poem? L E G. (elegy.)

For the Independent.

A Remembered Sorrow.

O day of sorrow! hopeless and forlorn!
Thy light was darkness, and thy beauty death!
O weary night! slow wasting to the morn,
In tears and prayers, and wrathful, struggling breath!
O sun-enlightened islands! placid bay!
O queenly city! throned upon thy hills!
In sharpest anguish mourns my soul this day,
A howling storm of grief its chamber fills.
O sleepless night of speechless agony!
Starry, peaceful, silent, grand and blest,
Thou sittest in thy darkened azure sky!
Ah! little thought hadst thou of my unrest.
Then came the dreadful angel with his dart,
And slowly poising turned its point on me.
Deep fear and horror smote my swelling heart—
I kneeled, and prayed, and rose up peacefully.
Then weary months rolled over me in gloom,
At times enlightened by a doubtful sun,
But God's sweet love did still my soul illume,
The holy light did grow—the darkness now is done.
O blessed sorrow! Messenger of Heaven!
O stern but faithful guide in life's right way!
To thee, my friend, my open heart is given;
Thy sacred presence is my strength this day.

P.

Malleus Domini.

"Is not my word, saith the Lord, like a hammer that breaketh the rock in pieces?"—*Jeremiah* 23: 29.

Sledge of the Lord, beneath whose stroke
The rocks are rent, the heart is broke,
I hear thy pond'rous echoes ring.
And fall, a crushed and crumbled thing.

Meekly, these mercies I implore,
Through Him, whose Cross our sorrows bore:
On earth, Thy new-creating grace;
In heaven, the very lowest place.

Oh, might I be a living stone,
Set in the pavement of Thy throne:
For sinner saved, what place so meet,
As at the Savior's bleeding feet!

Riverside, 19th Sept., 1849. G. W. D.

MISCELLANEOUS.

Novel Reading.

Dr. Dixon, a late traveler among us, speaks of our novel reading as follows: I was extremely sorry to perceive that the Americans exceed us as a novel-reading people. At every public place, the termini of the railroad, landing-places of the steamboat, and often on board as well, numbers of lads are found vending this trash. The people in general, the ladies especially, are continually seen amusing or exciting themselves by reveling in this world of fancy, often extremely vulgar and foolish. To give an instance: On one of my journeys by railroad, there sat before me a family, consisting of a husband, wife and child, perhaps two years old. This mother and wife, a very genteel and lady-like person, got hold of one of these novels, and scarcely lifted her eyes from her book the whole of the distance they traveled, which occupied the greater part of the day. The husband, in the meantime, had the entire care of the little boy. It cried, and he patted it into good-humour; it slept on his lap, and he fanned it. It required that he ransacked the reticule to find cakes and sweetmeats, and, in fact, was a perfect nurse. All this time the mother was completely absorbed in her tale, and took not the least notice of either husband or boy; and, in fact, seemed unconscious that they were present, or that she had any duties to perform towards one or the other. This pernicious habit is eating into the American mind, and will produce sad and deleterious effects on a great scale.

They Shall not Blush for their Father.

Two men had entered into an agreement to rob one of their neighbors. Every thing was planned. They were to enter his house at midnight, break open his chests and drawers, and carry off all the gold and silver they could find.

"He is rich and we are poor," said they to each other, by way of encouragement in the evil they were about to perform. "He will never miss a little gold while its possession will make us happy. Besides, what right has one man to all of this world's goods."

Thus they talked together. One of these men had a wife and children, but the other had none in the world to care for but himself. The man who had children, went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

"Dear father," said one of the children, climbing upon his knee, "I'm so glad you have come home."

The presence of the child troubled the man, and he tried to push him away; but his arms clung tighter about his neck, and he laid his face against his cheek, and said in a sweet and gentle voice—

"I love you, father."

Involuntarily the man drew the innocent and loving one to his bosom and kissed him.

There were two older children in the man's dwelling, a boy and a girl. They were poor, and these children worked daily, to keep up the supply of bread made deficient, more through idleness in the father than from lack of employment. These children came in soon after their father's return, and brought him their earnings for the day.

"Oh, father!" said the boy, "such a dreadful thing has happened. Henry Lee's father was arrested to-day for robbing. They took him out of our shop, when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he hung his head for shame—for shame of his own father! Only think of that."

The man did not reply to the words of his son, but turned his face partly away to conceal its expression.

"Ashamed of his father!" thought he.—"And will my children hang their heads, also, in shame? No—no. That shall never be!"

At the hour of midnight the man who had no children to throw around him a sphere of better intention, was waiting at the place of rendezvous for him whose children had saved him. But he waited long, in vain. Then he said—

"I will do the deed myself and take the entire reward."

And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in the act of robbery, and was already in prison.

"Thank Heaven for virtuous children!" said he with fervor. "They have saved me. Never will I do an act that will cause them to blush for their father."—*Sab. Rec.*

ONLY ONE BRICK ON ANOTHER.—Edwin was looking at a large building which they were putting up, just opposite his father's house. He watched the workmen from day to day, as they carried up the bricks and mortar, and then placed them in their proper order.

His father said to him, "my son, you seem to be very much taken up with the brick-layers; pray what might you be thinking about? Have you any notion of learning the trade?"

"No sir," said Edwin, smiling; "but I was just thinking what a little thing a brick is, and yet that great house is built by only laying one brick on another."

"Very true my son. Never forget it. Just so it is in all great works. All your learning is only one little lesson added to another. If a man could walk all around the globe, it would be by only putting one foot before the other. Your whole life will be made up of one little moment after another. Drop added to drop makes the ocean."

Learn from this not to despise little things. Learn also not to be discouraged by great labor. The greatest labor becomes easy, if divided into parts. You could not jump over a mountain, but step after step takes you up to the other side. Do not fear therefore, to attempt great things. Always remember, that the whole of yonder lofty edifice is *only one brick on another*."—*Youth's Gazette.*

BE THANKFUL.—A thinking man may learn from every circumstance; and a fact lately reported to the writer may set us thinking about the cause of some apparent mysteries in God's providence. A gentleman some time ago, when passing through one of the wards in St. Luke's, had his attention directed to one of the inmates of that lunatic asylum, who startled him with this question: "Sir, did you ever bless God for your reason?" The object was pointed out as the only person capable of performing.

The number of visitors to the British Museum on Wednesday, the 26th Dec., (day after Christmas,) was 19,989, an increase of 7101 over the number last year.

DEFERRED ITEMS.

REVOLUTION IN THE ART OF PAINTING.—*Substitution of the White Oxyd of Zinc for White Lead.*—A French painter, named Leclaire, has discovered a new compound, of great economy, which bids fair not only to revolutionize the business of painting, but promises to save thousands of valuable lives which are yearly destroyed by the poisons of the present system. It is stated that he has worked at his experiments for several years, and finally obtained by easy and certain means, and with great economy:

First: A pure and dazzling white—the oxyd of zinc.

Second: A gold, lemon and straw Yellow—a preparation of the oxyd of zinc.

Third: An excellent Red, having for its base sulphate of antimony.

Fourth: A number of fine Greens, resulting from the oxyd of zinc and the sulphate of cobalt.

Fifth: A perfect drying oil, which is obtained by boiling a hundred pounds of linseed oil with 5 pounds of peroxyd of manganese.

For several years Mr. Leclaire has made exclusive and successful use of his various discoveries in colors and the drying oil. The experience of every day, made on the largest scale in more than six thousand public and private establishments—the Departments of War and of Public Works, the Bank of France, the Prefecture of Police, the Railroad Depots, &c., establish beyond question the following facts:

1. That the new colors are not injurious to health.
2. That they are much more solid and durable than the old. 3. That they are much more brilliant and transparent—the lead absorbing the light, the zinc reflecting it. 4. That they are vastly cheaper. A French writer says:

"We have seen more than sixty certificates of our most renowned painters and architects, who have fully tested the discovery of Mr. Leclaire, and confirm all his assertions respecting its advantages. In place of a deadly substance, there is given to the world a new material which, with the advantages of beauty, durability, economy, &c., has no dangerous effect in its preparation or use. It is a great conquest of science.

"We learn that Mr. Leclaire has received the decoration of the Legion of Honor. Never was a distinction more gloriously and meritoriously earned."

VENTILATION.—Legislators enact laws to prevent the building of walls that will not fall on people's heads and crush them, but they take no step to prevent communities from being smothered to death. The subject of ventilation of buildings is properly a Legislative one, that of public buildings especially, and in so far as cities are concerned, the present Session ought not to pass at Albany, without at least a report and discussion of the subject.—*Sun.*

SHIP-TIMBER MACHINE.—A Yankee has invented a machine for preparing the irregular-shaped timber employed in ship building. Two of these machines are now in operation in the Woolwich Dock-yard, and the inventor, Mr. Cochran, is about to establish an extensive depot of ship timber in New York, where with the aid of his machinery he may be prepared to execute orders for ship timber of any form or size, to any extent.

NAVIES OF THE WORLD.—The naval force of the United States, including sailing and steam vessels of all sizes, in and out of commission, consists of 75 vessels, mounting 2048 guns. The naval force of England in commission, consists of 61 sailing vessels, mounting 2047 guns, and 78 steamers, of 16,626 horse power. Reserved force, 36 sailing vessels, ships of the line and frigates, and 43 steamers. The French navy consists of 55 sailing vessels in commission, mounting 2,100 guns, and 64 steamers of 12,870 horse power. Reserved force 25 line of battle ships and 25 steamers. The Russian navy is next to that of France, and close upon it in strength; that of Austria ranks next; and the navies of Turkey and Denmark follow. The navy of Spain, once the most formidable on the ocean, is now reduced to 55 vessels, of which but 2 are ships of the line, the whole mounting only 721 guns.—*Sun.*

ST. LOUIS—ITS GROWTH AND PROSPECTS.—In 1830 St. Louis contained a population of 6,694 souls; and 22,640 in 1840. This was an increase during the time, at the compound ratio of nearly thirteen per cent. per annum. By a kind of common consent, the present population is assumed at 70,000. That this estimate is not extravagant, we have facts to show it. During the month of December last, the census of the city was taken, preliminary to a revision of the wards, for the adjustment of ward representation in the City Council. It was then found to be 63,781, to which 3 had attained from 22,640, in about nine years. This was an increase at the rate of a fraction over twelve per cent. per annum, compound ratio; and if to this number twelve per cent. upon the same be added for 1850, the amount will be 71,435—which, as it but little exceeds the general estimate of the present population, we may reasonably adopt as substantially correct.

DISASTERS ON THE LAKES.—The total property destroyed in 1849 is estimated at $368,171; number of lives lost 34. Total loss of 1848, $401,202—which exceeds the loss of 1849 by $52,341. Loss of life for 1848, 55—exceeding the loss of 1849 by 21.

EXPORTS OF WISCONSIN.—The exports of wheat from the three principal ports of Wisconsin for 1849, were 2,678,045 bushels, and of flour 183,557 bushels.

The amount of tolls collected on the Illinois and Michigan Canal in 1848, was $87,890; in 1849, $118,849, being an increase of $30,958, equal to 35 per cent.

Manumitted Slaves.—The streets were vocal the other day with the farewell songs of the negroes manumitted by the will of the late Mr. Otway Carter. They were passing through the village on their way to Pennsylvania. We learn that there were more than eighty of them, including all ages, sizes and sexes. They were under the charge of Mr. Burrows, the executor of Mr. Carter.—*Watertown (Va.) Flag.*

There is an Indian Chief by the name of "Buck-tooth," living near Bucktooth Mills, Cattaraugus Co., said to be 120 years old. He has preserved his faculties generally, and can see and hear quite well. His complexion, however, resembles very much that of an Egyptian Mummy.

PRIMOGENITURE.—Sydney Smith shows that the law of primogeniture has been abolished in every country except England, Spain and Portugal. We are in excellent company.

DEATH OF THE ELDEST INHABITANT.—The last Athens (Ga.) Banner announces the death of Mr. Daniel Hale, of Franklin county, who died on the 2d of July last in the one hundred and nineteenth year of his age, leaving on the premises where he resided at the time of his death a son seventy six years of age, a granddaughter forty-four years of age, and a great granddaughter twenty-two years old.

REMARKABLE LONGEVITY.—But six deaths have occurred in the town of Middlebury, Ct., during the past year, out of a population numbering 770 persons. The ages of the deceased were as follows: 84, 57, 90, 78, 77 and 84. Average age, 78½. Aggregate age, 470 years.

In the dead letter office 2,400,000 dead letters were opened and examined last year; of these 4,654 contained $22,069, and 998 enclosed other articles of value.

Franklin College at Lancaster, and Marshall College at Mercersburg Pa.—representing the German and the Lutheran Churches—have been united by their respective Boards of Trustees under the name of Franklin Marshall College.

MARRIAGE.—The Presb. of Bethel, Pa., has adopted the following resolution;—"*Resolved*, That in the deliberate judgment of this Presbytery, marriage on the Sabbath is in violation of the fourth commandment, consequently sinful in the sight of God, and deserving to be viewed and treated accordingly by the authorities of the Church."

We do not know what they think about the practices of selling men, whipping women, and taking the ownership of children away from their parents.

AFRICAN ELOQUENCE.—Rev. George Thompson, Missionary at Kaw Mendi, Africa, in a recent letter, says: "It would do you good to see an African Chief holding forth in a spirited palaver. For gravity, dignity, eloquence, ease, gentility, &c, they will compare favorably with any lawyer, statesman or President."

The Baptists of the province of New Brunswick have a "Colporteur Committee," which has established a Depository at St. John, for the sale of Bibles, and a general assortment of books for family and Sabbath school purposes, including the publications of the A. S. S. U., and the Am. Tract Society. They have had a colporteur for two years, and have supplied many Sabbath-schools with libraries. The first beam of an English church in course of building at Sarawak, Borneo, was laid on the 28th of August last in presence of Sir James Brook and suite, and all the naval officers and English residents. The Rajah assisted in the ceremony, and an address was delivered by Mr. M'Dougall.

NEW PAPER.—The first number of the United States Magazine of Useful Knowledge has appeared in Washington city, in a quarto of sixteen pages.

The "Golden Lectureship" has been awarded, as was generally expected, to the Rev. Henry Melvill. There were eighteen candidates for the vacancy.

A letter from Dr. Hooker, the botanist, published in the *Literary Gazette*, commences:—"I have carried my point, and stood on the table land of Thibet, beyond Skikkin frontier, at an elevation of 15,000 feet, at the back of all the snowy mountains."

ENGLISH AND WELCH.—It is curious that, whereas English is spoken in Wales, the farming is very superior, and has much progressed of late; whereas, in the Welch parts, little improvement can be traced.—*Chester Courant.*

HEAVY SENTENCE.—At Lewes, Samuel Bartholomew, a laborer, sixty-eight years of age, pleaded guilty to stealing one hop-pole, of the value of one halfpenny, and was sentenced to one month's imprisonment, with such description of hard labor as he was found capable of performing.

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ITS EFFECT,

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